ASSASINATION OF ABUBAKR AND AISHA

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Preface

The family of Abu Quhafah is distinguished from many other families by the longevity of its members. Abu Quhafah passed away at the age of ninety-seven [1], and he died grieving over the assassination of Abu Bakr.

Abu Bakr reached the age of sixty-three while in perfect health and well-being. Had it not been for the swift arrows of assassination, he would have lived as long as God had destined for him.

It never occurred to most Muslims that Abu Bakr, the first caliph of the Muslims, had been taken by the hand of assassination. How could anyone have dared to assassinate him and why?

Who could the killer have been? Was it an individual or an organized group? Was the motive political or social?

These questions naturally arise in the minds of anyone who hears of the assassination of the first Caliph of the Muslims.

Abu Bakr was the first caliph and the first man from Banu Abi Quhafah and Banu Taym to be killed in a serious act of assassination. [2]

His death occurred on a Tuesday night, eight days remaining in the month of Jumada al-Akhirah, at the age of sixty-three.

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[1] Usad al Ghabah 3/581, Al Kamil fil Tareekh 2/617
[2] Al Mustdrak al Hakim 3/60

In the year 36 AH, another pillar of Banu Taym, Talha ibn Ubaydullah al-Taymi, was killed.

Talha was struck from behind by a poisoned arrow shot by Marwan ibn al-Hakam in revenge for the blood of Uthman. He was the second figure from Banu Taym to die at the hands of Umayyad plots.

While Abu Bakr was assassinated during his caliphate, Talha was killed while he was a strong contender for the Islamic caliphate after Abu Bakr, making him the second person from Banu Taym to reach for the highest Islamic authority.

Aisha strongly supported the rise of Talha al-Taymi to Muslim leadership.

But the arrows of fate struck Muhammad ibn Abi Bakr as well, killing him in the prime of his youth during his governorship of Africa. He died as a selfless martyr, a mujahid, and a sincere servant in the path of Allah Almighty.

His personality was influential and strong, his actions wise and well-organized. He turned away from the world, facing the Hereafter, sacrificing for the sake of higher Islamic values.

Thus, calamities struck the family of Abu Quhafah in succession: Abu Bakr was assassinated in the year 11 AH, and Abu Quhafah died shortly after that incident.

In the year 38 AH, Muhammad ibn Abi Bakr was killed by Muawiyah ibn Abi Sufyan in Egypt. His body was then placed inside the carcass of a donkey and burned. [1]

Muawiyah became preoccupied with managing the vast state and its complex affairs, and so the family of Abu Bakr was left alone for a period, having already lost three of its leaders: Abu Bakr, his son Muhammad, and Talha ibn Ubaydullah.

Then, in the year 58 AH, Muawiyah ibn Abi Sufyan came to Madina carrying a new and dangerous plan, to install his son Yazid as caliph over the Muslims. The Muslims, led by the companions (Sahaba), opposed this proposal.

At that point, Muawiyah ordered the killing of those who opposed his proposition, foremost among them being Abu Bakrs children: Abd al-Rahman and Aisha!

Thus, the family of Abu Bakr was once again struck by treacherous and swift Umayyad blows, as both Abd al-Rahman and his sister Aisha were killed in the same year.
In this way, the Umayyads permanently closed the chapter on Abu Bakr, his children, and their cousin Talha.

Abu Bakr could never have imagined that events would unfold so rapidly. But the Messenger of Allah (peace be upon him and his family) had already said before his death:

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[1] Al Bidayah wal Nihayah 8/416

“Trials will come like pieces of a dark night, one following another; each one worse than the one before.” [1]

And the Prophet (peace be upon him and his family) also said:

“You will follow the ways of those who came before you, inch by inch, and step by step, such that even if they entered a lizards hole, you would follow them.”
We asked, “O Messenger of Allah, do you mean the Jews and Christians?”
He (peace be upon him) replied, “Then who else?” [2]

The Messenger of Allah (peace be upon him and his family) also said:

“And you will follow me one after another, and some of you will destroy others.” [3]

During the days of Saqifah, Abu Bakr believed that the caliphate would pass peacefully among the tribes of Quraysh without conflict or bloodshed.
But the journey turned out to be perilous like a small ship tossed upon the raging waves of the sea.

Many of those involved in the Saqifah were eventually killed while waiting for the caliphate to reach them or their tribes. From their point of view, the wait was bitter more bitter than aloes and tested their patience to the limit.

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[1] Tarekh al Tabri 2/432
[2] Sahih al Bukhari 9/759
[3] Al Tabqat al Kubra 2/193

Many kings and common people were assassinated, and the first to be assassinated in this world was Abel (Habil), who was killed by Cain (Qabil) out of jealousy and injustice.

The Quran mentions their story, saying:

"And recite to them the story of Adams two sons, in truth: when they both offered a sacrifice, it was accepted from one of them and not from the other. [The latter] said, I will surely kill you. [The former] said, Indeed, Allah only accepts from the righteous. If you raise your hand against me to kill me, I will not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the worlds.
Indeed, I want you to bear my sin and your sin, so you will be among the companions of the Fire. And that is the reward of the wrongdoers.
So his soul permitted him to kill his brother; he killed him and became among the losers.
Then Allah sent a crow scratching the ground to show him how to bury the disgrace of his brother. He said, Woe to me! Have I failed to be like this crow and hide my brothers disgrace? And he became of the regretful." [1]

It is said that Cain said that night, "Tonight I will kill him." He took with him a piece of iron and confronted him on his return.

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[1] Surah al-Maidah, 5:27–31

He said:

“O Abel, your offering was accepted and mine was rejected, so I will kill you.”

Then he raised the iron and struck him with it.

Abel said:

“Woe to you, O Cain! Where will you stand before Allah? How will He repay you for what youve done?”

But Cain killed him, threw him into a pit in the ground, and covered him with some dust. [1]

His (Abels) killing took place near the pass of Hira, and it is also said it happened in Basra, at the site of the Grand Mosque. Assassination has occurred repeatedly throughout the world, and even the prophets and divinely appointed successors were not spared from it. The Jews conspired to assassinate Jesus (peace be upon him), and one of Jesus own disciples participated in the conspiracy!

As the Holy Quran states:

“And for their saying, Indeed, we killed the Messiah, Jesus the son of Mary, the Messenger of Allah but they did not kill him, nor did they crucify him, but it was made to appear so to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him for certain. Rather, Allah

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[1] Tasfor Ibn Kaseer 2/72

raised him up to Himself. And Allah is Exalted in Might and Wise.[1]

"…and for their killing of the prophets without right."

But Allah, the Exalted, raised Jesus to the heavens, as He said:

"when Allah said, O Jesus, I will take you and raise you to Myself."

After that, the assassination attempt was carried out. The criminals attacked at night someone whom they thought was Jesus, took him away, and crucified him. But Allah said about Jesus:

"And they certainly did not kill him."

The Christians later split into three sects:

- One group said Jesus is God, they are the Jacobites (Yaqubiyyah).
- Another said Jesus is the son of God, they are the Nestorians (Nasturiyyah).
- And another said Jesus is the servant of Allah, they are the Muslims.

The two disbelieving groups killed and assassinated the believing Muslim group. [2]

There were also numerous attempts to assassinate the Messenger of Allah (peace be upon him and his family) by

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[1] Surah al-Nisa, 457

[2] Tafsir Ibn Kaseer 1/910-911

various factions and parties in both Mecca and Madina. The Prophet was saved from them by divine power.

Had it not been for divine care, the disbelievers and hypocrites would have ended his life like that of Abel, before he could complete his mission, without any restraint or wisdom.

The opposition forces never ceased planning and attempting to kill the Prophet (peace be upon him and his family), but all their attempts ended in complete failure.

The most dangerous attempt came from within: a group of Muslims themselves attempted to assassinate the Prophet at al-Aqabah (the mountain pass), intending to throw him into the deep valley as he passed through it.

But Allah informed His Messenger of the plot, so the Prophet confronted and warned them. They fled, and their scheme failed. There were fifteen people involved. [1]

So if the Messenger of Allah (peace be upon him and his family) the Seal of the Prophets was the target of assassination attempts from both disbelievers and some Muslims, then what about others after him?

This present book in the readers hands investigates the assassination of Abu Bakr ibn Abi Quhafah, which allegedly occurred in the year 13 AH.

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[1] Nazirat al Khalifatain 1/129-139

Among the many failed assassination attempts in history, this particular attempt succeeded: Caliph Abu Bakr died as a result of a serious assassination operation.
Most assassination attempts during that time were carried out using poison.

The attempt to assassinate Abu Bakr reveals many rare secrets about the political conditions of that era. Understanding the background, results, and consequences of that attempt uncovers important truths about the lives people were living in Mecca and Madina.

Abu Bakr was not a simple man, he was one of the cleverest minds of Quraysh. Al-Mughira ibn Shubah once said:

"The two most cunning men of Quraysh were Abu Bakr and Abu Ubaydah ibn al-Jarrah." [1]

Therefore, Abu Bakr anticipated a possible assassination attempt against him. To protect himself and counter such treacherous plots, he kept al-Harith ibn Kalda, the renowned Arab physician, by his side in Madina.

Al-Harith was an expert in poisons and their treatment, and he achieved remarkable success in that field. His fame was such that he treated the King of Persia (Kisra) and gained his approval, even surpassing the kings own physicians.

His reputation and skill became so renowned that many Arab rulers requested his medical services. When he successfully

[1] Tehzeeb al Kamal 9/364

treated the Persian king, the king gifted him one of his concubines, who later gave birth to Ziyad ibn Abih.

Apparently, Abu Bakrs experience with political assassinations led him to wisely appoint Harith ibn Kalda as his personal physician.

However, the assassins planned a horrifying operation that would take the lives of both Abu Bakr and his physician an attack in which Ibn Kalda would not even get the chance to demonstrate his skills or treat the caliph.

The plan involved feeding Abu Bakr poisoned food poison that had been prepared and aged for a year, making it incurable.

As a result, both the caliph and the doctor were struck down. The physician lost his eyesight due to the poisoning, and his health deteriorated to the point that he could neither treat himself nor the caliph.

The physician reportedly said to Abu Bakr:

“Raise your hand, O Caliph of the Messenger of Allah. By Allah, it contains a poison that has aged for a year. You and I will die on the same day.”

So Abu Bakr raised his hand, and they both remained ill until they died on the same day. [1]

Due to the sensitive and dangerous nature of this research, which exposes a daring assassination attempt, it requires

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[1] Tabqat al Kubra

special attention. It helps readers uncover a long-hidden secret of early Islamic politics.

This secret was well known among the Companions and Abu Bakrs family and is mentioned in ancient texts.

By the grace of Allah, this study was written to shed light on the political, religious, and social conditions of that era.

Let us proceed together, opening door after door in the world of secrecy and concealment, uncovering the dark side of assassination and murder, relying on authentic, verified sources and flawless narrations that amaze the intellect, move the heart, and awaken deep emotions.

But how many successful assassination attempts remain buried in sealed files of secrecy and forgetfulness, awaiting only the permission of Almighty Allah to be revealed?

Even al-Shabi mentioned the assassinations of the Prophet (Peace Be Upon Him) and Abu Bakr. [1]

The Nature of the Relationship Between Abu Bakr and Umar

Abu Bakr was one of the closest individuals to Umar. Their relationship was deep-rooted and dated back to pre-Hijrah Mecca.

When the Muslims migrated to Madina , the Prophet (Peace Be Upon Him) did his best to establish bonds of brotherhood

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[1] Lisan al Meezan 5/509

among them. He paired Abu Bakr and Umar together, trying to match companions based on similarity in temperament and character. [1]

Umar was bold, outspoken, and didnt worry about consequences, while Abu Bakr was less impulsive, often advising and restraining him from certain actions and words. They occasionally disagreed.

For example, it is reported:

Al-Aqra ibn Habis came to the Prophet (Peace Be Upon Him), and Abu Bakr said:
"O Messenger of Allah, appoint him as leader over his people."
Umar said: "Do not appoint him, O Messenger of Allah."
Then they debated in front of the Prophet (Peace Be Upon Him) until their voices were raised.
Abu Bakr said to Umar: "You only want to oppose me!"
Umar replied: "I do not want to oppose you."
Then the verse was revealed:
"O you who believe, do not raise your voices above the voice of the Prophet…" [2]

During the Battle of Dhat al-Salasil, Abu Bakr advised Umar to obey Amr ibn al-As, whom the Prophet (Peace Be Upon Him) had appointed as the commander, and not to defy him.

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[1] Al Tirmizi 12/299, Ibn Majah 12, Al Mustadrak 3/111, Tarikh Tabri 2/56, Khasais al Nisai 3/18, Kanz ul Amal 6/394-396, Tabkat al Kubra 3/22, Tafsir Dur al Mansoor 4/14
[2] Surah al-Hujurat :2

At Saqifah, when Umar proposed killing Saad ibn Ubada (the leader of al-Khazraj), Abu Bakr said:

“Gentleness is more appropriate in this situation.” [1]

And when Ali ibn Abi Talib (a.s.) refused to give allegiance to Abu Bakr, Umar gave him an ultimatum to pledge or be killed.

But Abu Bakr said:

“I will not force him to do anything so long as Fatima (s.a) is by his side.” [2]

The conflict between Abu Bakr and Umar over the caliphate became quite evident. It is narrated:

Umar said: I had prepared some words in my mind to say before Abu Bakr. But when I was about to speak, Abu Bakr said, “Take it easy...” [3]

Al-Shahrastani also narrates: Umar said, “I had composed something in my mind while on the way. When we reached Saqifah and I tried to speak, Abu Bakr interrupted: Stop, O Umar.” [4]

When Umar requested Abu Bakr to relieve Usamah from command of the army to Syria, Abu Bakr sprang up, though he had been sitting, and seized Umars beard, saying:

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[1] Al Imamah wal Siyasah 1/10
[2] Al Imamah wal Siyasah 1/13
[3] Al Kamil fi Tarekh 2/327
[4] Al Malal wal Nahal 1/24

“May your mother mourn you, O son of al-Khattab! The Messenger of Allah (Peace Be Upon Him) appointed him, and you want me to remove him?” [1]

At other times, Abu Bakr rejected Umars demands and commands, even if they angered him. For instance, Umar asked Abu Bakr to dismiss Khalid ibn al-Walid for killing Malik ibn Nuwayrah and marrying his wife immediately after but Abu Bakr refused.[2] Their views about Khalid differed sharply.

When Umar objected to the Treaty of Hudaybiyyah, trying to convince Abu Bakr to reject it, Abu Bakr replied:

“O man, he is the Messenger of Allah. He does not disobey his Lord, and He will support him. So, cling to his stirrup.” [3]

This incident highlighted Abu Bakrs superior judgment over Umar.

Abu Bakrs Appointment and Umars Succession

Abu Bakrs appointment at Saqifah was orchestrated by the Qurayshi party, whereas Umars succession resulted from a written will by Abu Bakr, which many considered forged.

Abu Bakr requested Usamah to allow Umar to stay behind and assist him, even though the Prophet (Peace Be Upon Him) had ordered both of them to join Usamahs army. He said to Usamah:

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[1] Tarekh al Tabri 2/462
[2] Al Ashaba 1/99 in chapter Khalid bin Waleed
[3] Sahih al Bukhari 2/81

“If you see fit to let Umar help me, then do so.” Usamah agreed.[1]

At the time, their daughters Aisha and Hafsah were both wives of the Prophet (Peace Be Upon Him), even though the Prophet (Peace Be Upon Him) had rejected their fathers proposal to marry Fatimah (s.a.)

Despite their differences at times, Abu Bakr and Umar worked closely for a long period, and with Aisha and Hafsah, formed an ideological and political group. Their joint efforts appeared in many events.

They also belonged to a larger political block that included: Abd al-Rahman ibn Awf, Saad ibn Abi Waqqas, Abu Ubaydah ibn al-Jarrah, Salim (freed slave of Abu Hudhayfah), al-Mughira ibn Shubah, Muhammad ibn Maslamah, Usayd ibn Hudayr, Bashir ibn Saad, Khalid ibn al-Walid, Uthman ibn Affan, Muawiyah ibn Abi Sufyan, Abu Musa al-Ashari, Amr ibn al-As, Ikrimah ibn Abi Jahl, and others.

During the Prophets lifetime, Abu Bakr and Umar often acted in similar ways, though Abu Bakr was calmer, while Umar was harsh and reactive.

They shared many views, for instance, their belief that the Quraysh tribes should alternate in leadership, regardless of whether the person was from the Muhajirun or the freedmen

[1] Tarekh al Tabri 2/462

(Tulaqa), and that Quraysh was superior to all other Arab and non-Arab tribes.

This unjustified preference for Quraysh, unsupported by any divine text, led to widespread apostasy among Arab tribes. This was reflected in the false prophetess Sajah, who claimed a revelation:

"O believers and pious ones! Half the land is for us and half for Quraysh. But Quraysh are a people who transgress." [1]

They also agreed on excluding the Ansar from the caliphate, and even more significantly, on excluding Banu Hashim from both leadership and authority. Indeed, they removed Banu Hashim from political power, a path later followed by Uthman, Muawiyah, and the rulers after him, under the theory that Prophethood and leadership should not be combined in one family.

For twenty-four years, no member of Banu Hashim held any office in the Islamic state neither in peace nor war! This trend continued into the Umayyad and Abbasid dynasties.

They also agreed on the idea of abandoning explicit religious texts if "necessity" demanded it, under the theory of expediency.

Moreover, they shared the view that the Quran alone was sufficient, as Umar said in his statement:

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[1] Al Kashkol 32

"The Book of Allah is sufficient for us." [1]

Blunt Speech from Abu Bakr
Calling Umar a Devil

Abu Bakr was known for his bluntness at times. He once said: "I have a devil that comes over me." [2]

Its implausible to think he meant a jinn-devil; if so, how did they interact?

If he meant a human devil, then who was it?

It is said that he was referring to Umar ibn al-Khattab.

Al-Khatib al-Baghdadi narrates from Abdullah ibn Abi al-Hajjaj, who said:

I was in Mecca with Abu Hanifah, and a man asked him about a ruling. Abu Hanifah gave his opinion, but the man asked, What about the narration from Umar ibn al-Khattab?
Abu Hanifah replied: That is the saying of a devil. [3]

In the first year of his rule, Abu Bakr appointed Umar as the commander of the Hajj. But this did not stop open or hidden conflicts.
He removed Umar from this position in the second year and appointed Attab ibn Asid instead.

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[1] Sahih Bukhari 7/9, Sahih Muslim 5/75, Musnad al Ahmad 4/556, Tabqat ibn Saad 2/242
[2] Tarekh al Tabri 2/460, Al Imamah wal Siyasah 1/16, Tarekh al Sayuti 71
[3] Tarekh Baghdad 13/338

This dismissal of Umar from leading the Hajj [1] was one of the serious reasons behind Abu Bakrs assassination, as Umar interpreted it as a sign that he was being denied the caliphate and he was right.

Uthman narrated that Abu Bakr once said:

“Umar is a good governor. But it is not better for him to lead the people of Muhammad (Peace Be Upon Him)... If I were to leave him aside, I would have chosen you instead. I dont know, perhaps it is better for him not to lead you.” [2]

So Abu Bakr advised Umar not to take leadership and was hesitant to appoint him as caliph.

Even Abd al-Rahman ibn Abi Bakr, Abu Bakrs own son, disliked Umars rule. He once said:

“Quraysh hates the leadership of Umar.” [3]

And its worth noting that Abd al-Rahman reflected the thoughts and emotions of his father.

Umar was aware that Abd al-Rahman ibn Abi Bakr opposed his rule and that Aisha supported her brother. Thus, Umar favored Aisha above all women and men in grants, but he rejected Abd al-Rahman when he came to intercede on behalf of the poet al-Hutayah! [4]

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[1] Tabqat ibn saad 3/177
[2] Kitab Alsiqat Ibn Haban 2/192
[3] Kitab Alsiqat Ibn Haban 2/192
[4] Commentary Nahj al Balagah ibi al Hadid 2/92

So it is clear that Abu Bakr expressed his opinion about Umar before his death, saying:

“It would not be good for him to take charge over the nation of Muhammad (peace be upon him).” [1]

Uthman reported Abu Bakrs objection to Umars caliphate, but he did not report Abu Bakrs opinion about Umar himself. Abu Bakr did not favor Umar over others like Attab ibn Asid al-Umawi, Abu Ubaydah ibn al-Jarrah, and Khalid ibn al-Walid which is evident by his appointment of Attab as leader of the Hajj, Khalid as commander in the Wars of Apostasy, and Abu Ubaydah as commander in Greater Syria.

But Uthman was never appointed to any position neither during peace nor war! This was among the reasons Uthman collaborated with the deposed Umar in assassinating Abu Bakr and rotating the caliphate between them.

Al-Bukhari narrated that Abd Allah ibn al-Zubayr said: A delegation from Banu Tamim came to the Prophet (peace be upon him). Abu Bakr said something to Umar, and Umar replied:

“You only want to oppose me.”

Abu Bakr said:

“You always oppose me!”

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[1] Kitab Alsiqat Ibn Haban 2/192

They quarreled until their voices rose.[1]

Abu Bakr said about Umar:

"He brought me to ruin." [2]

Umar Describes Abu Bakr

Umar invalidated Abu Bakrs caliphate openly before the people.
Said ibn Jubayr narrates:
Abu Bakr and Umar were mentioned before Abd Allah ibn Umar.

A man said: "By Allah, they were the twin suns and guiding lights of this nation."

Ibn Umar replied: "And how do you know that?"

The man said: "Did they not unite together?"

Ibn Umar said: "No, they differed, if only you knew! I testify that I was once with my father, and he had asked me to prevent people from entering upon him. Then Abd al-Rahman ibn Abi Bakr came asking permission."

Umar said: "A worthless insect and better than his father."

This shocked me. I said: "O father! Abd al-Rahman is better than his father!"

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[1] Sahih Bukhari 3/190
[2] Al Nihayah 159

He replied: “And who is not better than his father? May you lose your mother! Let him in.”

So Abd al-Rahman entered and spoke to Umar about releasing al-Hutayah the poet, whom Umar had imprisoned for his verses.

Umar said:

“Al-Hutayah has corruption in him; let me discipline him through a long imprisonment.”

Abd al-Rahman persisted, but Umar refused, so he left.

Then my father turned to me and said: “Are you still unaware, till this day, of the cowardice and oppression of that simpleton from Banu Taym (Abu Bakr) toward me?”

I said: “I dont know what happened between you.”

He said: “O my son, what could you know? By Allah, he is more beloved to the people than their very eyesight!”

I said: “Then why dont you publicly expose his wrongdoings?”

He said: “How can I, when he is more beloved to the people than their eyesight? If I did that, theyd smash my head with stones.”

Ibn Umar continued:

“Then, by Allah, he mustered the courage and went ahead. Before the next Friday, he stood up and delivered a sermon, saying: O people, the pledge to Abu Bakr was a mistake, and

Allah protected us from its evil. So if anyone calls you to a similar pledge kill him." [1]

Even Abu Bakr himself said during his rule:

"Indeed, my pledge was a mistake." [2]

Umar: First to Publicly Reject Abu Bakrs Caliphate

Umar ibn al-Khattab was the first Rafidi (rejector) to officially reject Abu Bakrs caliphate, as he said:

"He [Abu Bakr] overtook me wrongfully." [3]

Another Report Tension Between Abu Bakr and Umar

Al-Haytham ibn Adi narrated from Mujalid ibn Said, who said:

I went one day to al-Shabi to ask him about a narration I heard from Ibn Masud, which said:

"Never narrate something to a people if its beyond their understanding it will become a trial for some of them."

Al-Shabi said:

"Yes, Ibn Masud said it, and so did Ibn Abbas. He had hidden knowledge that he would give only to those who deserved it."

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[1] Commentary Nahj al Balagah ibi al Hadid 2/29, Al Sawaiq Al Muharika 8, Al Kamil fi Tarekh 2/326
[2] Al Usmania 231
[3] Commentary Nahj al Balagah ibi al Hadid 2/31-34

While we were talking, a man from al-Azd tribe came and sat with us. We started speaking about Abu Bakr and Umar.

Al-Shabi laughed and said: “There was hatred in Umars chest toward Abu Bakr.”

The Azdi man said: “By Allah! Ive never seen anyone more obedient and praising toward another man than Umar was toward Abu Bakr!”

Al-Shabi turned to me and said: “Thats exactly what you were asking about.”

Then he turned to the Azdi man and said: “O brother of Azd! What do you make of Umars statement about Abu Bakrs mistaken pledge? Is there any enemy who would say more damaging things about his rival than that?”

The man replied: “Glory be to Allah! Did you say this, O Abu Amr (al-Shabi)?”

Al-Shabi replied: “Me? Umar said it publicly in front of the Muhajirun and Ansar! So why should I be more cautious than him? Spread what Ive said as you like.”

The man got up angrily, murmuring something I couldnt understand.

Mujalid said: I told al-Shabi, “This man will go and spread what youve said!”

Al-Shabi replied: “So what? Umar said it before everyone should I worry more than he did?” [1]

Testimony of Abu Musa al-Ashari

Another narration proves the tension between Abu Bakr and Umar.
Sharik ibn Abd Allah al-Nakhai narrated from Muhammad ibn Amr ibn Murrah, from his father, from Abd Allah ibn Salamah, from Abu Musa al-Ashari:

I performed Hajj with Umar. When we camped and the crowds increased, I left my tent to go see him. On the way, I met al-Mughira ibn Shubah, and we went together.

As we walked, we began discussing Umars leadership, his protection of Islam, and his vigorous efforts. Then we spoke of Abu Bakr, and I said:

“Youve been blessed, Mughira! Abu Bakr had foresight in choosing Umar, he seemed to foresee Umars energy and dedication.”

Mughira replied:

“Indeed, but some people hated Umars appointment and tried to block it. They had no share in that matter.”

I asked: “Who were those people?”

Mughira said: “Come on you know this tribe of Quraysh and how jealous they are!

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[1] Commentary Nahj al Balagah ibi al Hadid 2/30

By Allah, if jealousy could be measured, Quraysh would have nine-tenths, and the rest of the world one-tenth!"

I said: "Calm down, Mughira. Quraysh has been favored above others."

We kept talking until we reached Umars tent but he wasnt there.
So we asked about him and were told: "He just went out."

We followed his trail and found him doing tawaf around the Kabah.
We joined him. When he finished, he placed himself between me and Mughira, leaning on Mughiras arm.

He said: "Where have you two come from?"

We replied: "We came to see you, Commander of the Faithful. We went to your tent but were told you had gone to the mosque, so we followed."

He said: "Goodness follow you both." Then al-Mughirah looked at me and smiled.

So Umar glared at him and said: "What are you smiling at, you servant?!"

He said: "At something Abu Musa and I were discussing just now on our way to you."

Umar said: "And what was that?" So we told him the whole story until we mentioned the envy of Quraysh, and those who wanted to divert Abu Bakr from appointing Umar.

Umar sighed deeply and said: “May your mother lose you, O Mughirah! What is this about nine-tenths of envy?! Rather, its nine-tenths of the tenth, and the rest of the people share only one-tenth of the tenth, and Quraysh shares in that too!” Then he remained silent for a while as we walked with him.

Then he said: “Shall I tell you who is the most envious person in all of Quraysh?”

We said: “Yes, O Commander of the Faithful.”

He said: “And youre both still wearing your garments?”

We replied: “Yes.”

He said: “And how is that possible while youre clothed?”

We said: “Whats the matter with the garments, O Commander of the Faithful?”

He said: “I fear they will leak what I say.” We replied: “You fear the clothes will reveal your secret, and yet you fear yourself less than the garments?! Its not the garments we meant.”

He replied: “Exactly.” Then he continued with us until we reached his tent. He let go of our hands and said: “Dont move.” Then he entered.

I said to al-Mughirah: “Woe to you! Weve stirred him deeply with our talk. I think he held us back to tell us something.” Then his servant came out and said: “Enter.” So we entered and found him lying on a saddle mat in the tent.

When he saw us, he recited the verse of Kab ibn Zuhayr:

“Do not entrust your secret except to one you trust,[1] One with a broad chest and a spacious heart. Do not fear your secret being exposed when you entrust it to such a person.”

We understood that he was asking us to guarantee we would keep his words confidential.

I said to him: “O Commander of the Faithful, youve drawn us in and chosen us for this what is it?”

He replied: “For what, O brother of the Asharis?”

I said: “To reveal your secret to us, and to include us in your concerns. We are excellent advisors.”

He said: “You are indeed. Ask whatever you wish.” Then he got up and closed the door. His servant was still in the room, so he said to him: “Go away may your mother lose you!” So the man left and shut the door behind him.

Then he sat with us and said: “Ask and I will tell.”

We said: “We want the Commander of the Faithful to tell us who is the most envious man in Quraysh, whom you did not trust even our garments with.”

He said: “Youve asked a difficult question and I will tell you. But it must be a secret held in strict confidence as long as I live. Once I die, you may do as you like reveal it or keep it hidden.”

We said: “You have our word.”

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[1] Gharar al-Khsais, P.181

Abu Musa added in his heart: “I thought he was referring to Talhah and others who opposed Abu Bakrs choice of Umar. They had told Abu Bakr: Will you appoint over us a harsh and severe man?!”

But Umar went in a completely different direction. He sighed and said: “Who do you think it is?”

We said: “By Allah, we only guess.”

He said: “And whom do you suspect?”

We said: “Maybe those who wanted Abu Bakr to divert the matter (caliphate) from you.”

He said: “No, by Allah! It was Abu Bakr himself he is the one you are asking about. By Allah, he was the most envious person in all of Quraysh.” Then he fell silent for a long time.

Al-Mughirah and I looked at each other and also lowered our heads. The silence lasted so long we thought he regretted what he had said.

Then he said: “Woe to me for the weakling of Banu Taym ibn Murrah! He preceded me unjustly and took the caliphate sinfully.”

Al-Mughirah asked: “O Commander of the Faithful, we know he preceded you unjustly, but how did he take it sinfully?”

Umar replied: “Because he only went forward with it after despairing of it. By Allah, had I obeyed Zayd ibn al-Khattab [1] and his companions, Abu Bakr would never have tasted a bit of its sweetness. But I hesitated, advanced and retreated, tried and gave up, and in the end I had to overlook his seizing of it and regret my inaction, hoping he might return it. But by Allah, he never did he clung to it like a greedy man.”

Al-Mughirah asked: “What stopped you from claiming it, O Commander of the Faithful, especially when he offered it to you at Saqifah? Why do you now object and regret?”

Umar replied: “May your mother lose you, O Mughirah! I used to consider you one of the shrewd Arabs. Its as if you werent even present at Saqifah. The man tricked me, and I tried to outmaneuver him, but he was more cunning than a desert bird. When he saw people gathering around him and preferring no one else, he wanted to test my desires, and tempt me with the offer to see if Id object.

He knew and I knew that had I accepted his offer, the people would not have agreed. So I stood on edge, cautious. If I accepted it, they wouldnt hand it to me. He stored resentment against me, and I didnt feel safe from his scheme not even long after. You heard the people calling from every side when he

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[1] His brother, who accepted Islam before Umar and did not participate in the Saqifah.

offered it to me:
We want no one but you, Abu Bakr! You are the one! So I returned it to him, and I saw his face light up with joy."

Then he continued:

"One time, he confronted me angrily over something he heard I said after he freed al-Ashath and married him to his sister, Umm Farwah. I said to al-Ashath in Abu Bakrs presence: O enemy of Allah! Did you disbelieve after believing? Did you turn on your heels in apostasy?!

Abu Bakr gave me a look, I could tell he wanted to speak. Later, in the streets of Madina, he said to me: Are you the one who said that, O son of al-Khattab?

I said: Yes, O enemy of Allah! And worse than that if you want!

He replied: Is this how you repay me?!

I said: Why would I reward you any other way?

He said: Because I stepped back in deference to you. By Allah, I only opposed him because he preceded you, and you failed to claim it. Had you taken it, I would never have opposed you.

I said: So now what do you suggest?

He said: Its not the time for action its the time for patience. Then he left and I left.

Later, al-Ashath met al-Zibrqan ibn Badr and told him what happened. That news reached Abu Bakr, and he sent me a harsh rebuke. [1]

I replied: By Allah, either you stop or I will say a devastating word about both me and you, which people will carry on camels across lands. Or, if you like, we can continue as we are, with peace.

He chose peace, saying: It will be yours after a few days. I thought he would return it to me by the end of the week but he pretended to forget, and never mentioned it again until he died.

He held on to the caliphate, biting down on it with his teeth, until death came to him and he despaired of it.

So keep all this secret from everyone, especially Banu Hashim, and be as I ordered you.
Now go when you wish with Allahs blessing."

We left, amazed by what he said. And by Allah, we never revealed his secret until after his death.[2]

It is also narrated that Umar said to Ibn Abbas:

"Your people (Quraysh) did not want Prophethood and Caliphate to gather in your household."

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[1] Al-Ash'ath thereby ignited a great sedition between Abu Bakr and Umar, which contributed to Abu Bakr's desire to dismiss Umar and Umar's attempt to assassinate Abu Bakr.

[2] Nahj al-Balagha by Ibn Abi al-Hadid 2/31-34,

And Ibn Abbas replied:

“They envied us, rebelled against us, and wronged us.” [1]

So here, Umar described Qurayshs envy as nine-tenths and nine-tenths of a tenth, and said the rest of mankind shares one-tenth of a tenth, and that Abu Bakr was the most envious of all Quraysh.
This is the peak of Umars frankness in describing Abu Bakr.

According to this, Abu Bakr led the opposition to combining Prophethood and Caliphate in Banu Hashim.
And Umar threatened him, saying:

“Either you stop, or I will speak a word about both you and me that will be carried across the lands!”

Even though Umar was blunt with his companions, he never told them what that dangerous word was.
What could it have been, this “word” that would cause such a stir?

Due to its seriousness, Abu Bakr backed off and chose peace over conflict, saying:

“It will be yours in a few days.”

This statement was only a response to Umars threat, but Abu Bakr never fulfilled his promise—he instead removed Umar from leading the Hajj.

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[1] Al-Kamil fi Tarekh, 3/24, Nahj al-Balagha by Ibn Abi al-Hadid 3/107

And after Umar called Abu Bakrs pledge a mistake, the poet Muhammad ibn Hani al-Maghribi wrote:

“But it was an arranged matter between them,
Even if some call it a spontaneous blunder.”

Another said:

“They claim it was a sudden, accidental event
No, by the Lord of the Kabah and its lofty corner!
Rather it was a matter fully woven among them,
As a robe is stitched with patterned threads.” [1]

Umar admitted that al-Mughirah was among the cunning of the Arabs and that he had been present at Saqifah, saying:

“As if you werent even there!”

The real question remains:
Why didnt al-Mughirah and Abu Musa ask Umar about the dangerous word he had threatened Abu Bakr with especially since they were close to his heart?

Answer: Al-Mughirah was involved in the events of Saqifah, which was convened while Banu Hashim and the people were busy with preparing the Prophets (peace be upon him and his family) burial. He was also involved in the pre-Saqifah planning for seizing power and in the events that followed. For this reason, he gained high-ranking positions in the Islamic government. Abu Musa al-Ashari was similarly involved.

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[1] Nahj al-Balagha by Ibn Abi al-Hadid 2/37

It is also possible that al-Mughirah and Abu Musa already knew about the dangerous statement that Umar had used to threaten Abu Bakr, or perhaps Umar had directly told them the threat, especially since Abu Bakr responded to Umar by saying:

“It will be yours in a few days.”
And Umar told them:
“Keep what I told you hidden from all people, and especially from Banu Hashim.”

Ibn Abi al-Hadid al-Mutazili commented on this narration:

"Know that it is not unlikely to say that satisfaction, anger, love, hatred, and such internal emotional states, though hidden, can be understood with certainty by those present, due to circumstantial clues that give them necessary knowledge just like one can sense the fear of a frightened person or the joy of a delighted one."

Umar also revealed another hidden detail in his conversation with al-Mughirah and Abu Musa, namely his statement about his brother Zayd ibn al-Khattab:

“By Allah, had I obeyed Zayd ibn al-Khattab and his companions, he (Abu Bakr) would never have tasted any sweetness of power.”

This statement from Umar reveals one of many secrets that remain unknown to us.

It appears that Zayd ibn al-Khattab and his group opposed the caliphate of Abu Bakr, though Umar didnt elaborate. Was Zayd

advocating for Umars caliphate? Or was he calling for the caliphate of Ali (a.s)?

Zayds pious and righteous nature aligns with his adherence to religious texts. No reliable narration confirms Zayds participation with Umar and Abu Bakr in the events of Saqifah.

Despite Zayd being a participant in the Battle of Badr and older than Umar, Abu Bakr never appointed him to any official role. Instead, he sent him to fight Musaylimah the Liar, where he was killed. [1]

If we return to the Prophets (peace be upon him and his family) final illness, we see a rivalry between Aisha and Hafsah over who would lead the prayer. Aisha said to the Prophet, "Send for my father (Abu Bakr)," while Hafsah said, "Send for Umar."

Thus, the competition between Umar and Abu Bakr for power was also evident through the actions of Hafsah and Aisha.

When the rivalry intensified, Aisha sent Bilal to convey the Prophets command that Abu Bakr should lead the prayer. The Prophet (peace be upon him and his family) became angry and said:

[1] Usad al Ghaba, Zayd bin Khattab

“You are like the women of Joseph!” [1]
one of the strongest prophetic rebukes directed at Aisha and her companions.

Among Umars statements indicating his tension with Abu Bakr is what al-Nasai narrated from Aslam, that Umar once saw Abu Bakr holding his own tongue and said: “This is what has dragged me into destruction.” [2]
Abu Bakr also said about Umar: “He is the one who has dragged me into destruction.”

These remarks reflect deep-seated resentment.

What further proves their discord is Abu Bakrs statement before his death, where he expressed regret over not sending Umar away from the capital, saying:

“I do not regret anything except three things I did, and I wish I hadnt done them... I wish that when I sent Khalid to Syria, I had sent Umar to Iraq. I would have then extended my hands both east and west in the path of God.” [3]

If Abu Bakr had fulfilled his wish of sending Umar to Iraq, Umar would not have reached the caliphate, and it would have been similar to Umar later sending Abu Ubaydah ibn al-Jarrah to Syria, removing him from Madina and power.

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[1] Tarekh Tabri, 2/439
[2] Tarekh al-Khulafa, P.100
[3] Kanz al-Ummal, 3/135

Due to Umars hostile stance toward Abd al-Rahman ibn Abi Bakr, the bloody conflict between Uthman and Aisha, and Aishas fatwa for Uthmans death:

"Kill *Nathal*, for he has disbelieved," [1]
Abd al-Rahman and his brother Muhammad ibn Abi Bakr stood with Ali ibn Abi Talib (a.s) at the Battle of Siffin, [2] fighting against *Muawiyah* ibn Abi Sufyan.

Did Umar oppose Abu Bakr?

Ibn Abi Hatim narrated from Ubaydah al-Salmani:

Uyaynah ibn Hisn and al-Aqra ibn Habis came to Abu Bakr and said:

"O Caliph of the Messenger of Allah, we have land that is barren and has no grass or benefit. If you see fit, grant it to us. Perhaps we can cultivate it and bring benefit from it." Abu Bakr gave them a written grant and had witnesses testify to it.

They went to Umar to witness the grant, but when Umar read the document, he tore it up, spit on it, and destroyed it. They became upset and said to him harshly. [3]

Al-Muttaqi al-Hindi added: They returned to Abu Bakr in frustration and said:

"By Allah, we dont know are you the Caliph, or is Umar?"

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[1] Al Kamil fi Tarekh, 3/206
[2] Al Imamah wa Siasah, 1/75
[3] Kanz al-Ummal, 2/179

Abu Bakr replied:

“Rather, he is. And if he wishes, he will be.” [1]

Umar opposed Abu Bakr in the matter of governors. After Abu Bakrs death, Umar dismissed those appointed by him, including Khalid ibn al-Walid, al-Muthanna ibn Harithah al-Shaybani, Sharhabil ibn Hasnah, Anas ibn Malik, Ikrimah ibn Abi Jahl, and Abu Ubaydah ibn al-Jarrah.[2]

Umar also opposed Abu Bakr immediately after taking the caliphate. He went to a womens mourning gathering that had been held on the occasion of Abu Bakrs death. He entered a man into the gathering without the womens permission, then pulled out Umm Farwah, the daughter of Abu Quhafah, and beat her severely with his whip, then expelled all the women.[3] Umm Farwah remained blind in one eye for the rest of her life.

Al-Aqra ibn Habis once came to the Prophet (peace be upon him and his family), and Abu Bakr said:

“O Messenger of Allah, appoint him over his people.”
Umar said:
“Do not appoint him, O Messenger of Allah.”
Then they argued until their voices were raised.

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[1] It was narrated by Ibn Abi Shaybah and al-Bukhari in his *Tarikh* (History), Yaqub ibn Sufyan, and Ibn Asakir. It was also mentioned by al-Asqalani in his *Al-Isabah*, Vol. 5, P.56. Al-Bukhari also reported it in *Al-Tarikh al-Saghir*, and al-Muhamili in his *Amali*. It is also found in *Kanz al-Ummal*, 10/290.

[2] Tarekh Damishq, 8/26, Tarekh Tabri, 3/165, Ansab al Ashraf, Al Aqad al Farid, 4/347, Al Saqifah wal Khilafah, P.13

[3] Kanz al-Ummal, 8/118, Tarekh Tabri, 3/165, Al Kamil fi Tarekh, 2/204

Abu Bakr said to Umar: “You only wanted to oppose me.”
Umar replied: “I did not want to oppose you.”
Then Allah said: “Do not raise your voices above the voice of the Prophet”.[1]

Umar also opposed Abu Bakr in financial policy. Abu Bakr gave equal shares to everyone in stipends, while Umar changed that policy.

Abu Bakr took women and children as captives in his wars against the Arabs, while Umar returned them to their tribes [2] which shows that Umar did not consider those tribes apostates.

At the Saqifah, Umar said to Abu Ubaydah ibn al-Jarrah:

“Stretch out your hand so we can give you allegiance.”
Abu Ubaydah replied:
“O Umar, I have never doubted you since you became Muslim. But will you give allegiance to me while the Siddiq (Abu Bakr) is among you?” [3]

Who killed Abu Bakr and his son by poison?

Many reports affirm that Abu Bakr died from political assassination by poison. Abu al-Yaqẓan narrated from Salam

[1] Tarekh Madina, 2/147
[2] Al Imamah wal Siasah, 2/119
[3] Al Tabqat, 3/181, Ansab al Ashraf, 1/579

ibn Abi Muti that Abu Bakr was poisoned, and he died on Monday at its end. [1]

To identify the killer in any crime, investigators follow the principle of "Who benefits?" first, who was the first beneficiary of the victims death, and second, who had enmity or conflict with the victim.

Apparently, the main beneficiary of Abu Bakrs death was Umar ibn al-Khattab, who succeeded him as Caliph of the Muslims.

Regarding their relationship, Abd Allah ibn Umar said: "They differed".[2]

Other texts support this difference. Umar said: "Abu Bakr was more treacherous and the most envious of all Quraysh".[3]

Umar also said to his son:

"Are you still unaware of the way that the fool of Bani Taym preceded me and wronged me?" [4]

We are not explicitly stating that Umar killed Abu Bakr, but we present the texts so that the reader may reach their own conclusion.

Umar said: "Woe to the weakling of Bani Taym! He preceded

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[1] Al Aqad al Farid, 4/350
[2] Nahj al-Balagha by Ibn Abi al-Hadid 2/29
[3] Nahj al-Balagha by Ibn Abi al-Hadid 2/29
[4] Nahj al-Balagha by Ibn Abi al-Hadid 2/29

me unjustly and emerged with it sinfully." [1]

He also said: "He did not come out with it (i.e., the caliphate) except after losing hope in it." [2]

Umar further stated:

"By Allah, had I obeyed Zayd ibn al-Khattab and his companions, he (Abu Bakr) would never have tasted any of its sweetness (the caliphate) at all." [3]

Umar also said: "The allegiance to Abu Bakr was a sudden occurrence." [4]

Apparently, the conflict between them (Umar and Abu Bakr) was at its peak, which is why Umar threatened Abu Bakr saying:

"By Allah, you will either stop, or I will say a word that will reach both you and me one that will be carried by travelers wherever they go." [5]

The second beneficiary of Abu Bakrs death was Uthman ibn Affan al-Umawi, who later assumed power after Umar.

While the agreement at Saqifah had originally stipulated that Abu Ubaydah ibn al-Jarrah would be the third caliph, it seems there was a covert alliance between Umar and the Umayyads

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[1] Nahj al-Balagha by Ibn Abi al-Hadid 2/31-34
[2] Nahj al-Balagha by Ibn Abi al-Hadid 2/31-34
[3] Nahj al-Balagha by Ibn Abi al-Hadid 2/31-34
[4] Musnad Ahmad bin Hambal, 1/55, Tarekh Tabri, 2/446
[5] Musnad Ahmad bin Hambal, 1/55, Tarekh Tabri, 2/446

aiming to eliminate Abu Bakr, remove Ibn al-Jarrah from the succession, and divide power among themselves.

Umar increased the privileges of the Umayyads by appointing additional governors from them, such as Said ibn al-As and al-Walid ibn Uqbah ibn Abi Muit. [1]

He increased the stipend of Umm Habibah, the daughter of Abu Sufyan, to twelve thousand dirhams. [2]

He raised the status of Abu Sufyan and *Muawiyah* in state allocations to the level of the Badr warriors among the Muhajirun, giving them precedence over all the Ansar. [3]

It is thus certain that members of Banu Umayyah participated in leading the assassination of Abu Bakr, making him the first caliph to be killed by the poison of Banu Umayyah followed by Abd al-Rahman ibn Awf, Abd al-Rahman ibn Abi Bakr, al-Hassan ibn Ali (a.s), Abd al-Rahman ibn Khalid ibn al-Walid, Sad ibn Abi Waqqaṣ, Malik al-Ashtar, *Muawiyah* II, Abd Allah ibn Umar, Umar ibn Abd al-Aziz, and dozens of others [4] under *Muawiyah*s doctrine:

“Allah has soldiers made of honey” (referring to poisoning with honey).

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[1] Tarekh Tabri, 3/327, Al Kamil fi Tarekh, 3/82
[2] TarekhYaqoobi, 2/153
[3] Al Istiab, 3/471, Al Maarif, P.345, Tarekh Tabri, 3/311, Serah ibn Hasham, 1/385
[4] Marooj al Zahab, 2/139, Tarekh Yaqoobi, 2/139, Ansab al Ashraf, 1/404, Mustadrik al Hakim, 3/476, Usad al Ghabah, 3/440

al-Tabari mentioned in his *Tarikh* the incident of Abu Bakrs death, saying:

"Abu Zayd narrated from Ali ibn Muhammad with his chain of narration: Abu Bakr died at the age of 63 in Jumada al-Akhirah, on a Monday, eight days before its end. They said the cause of his death was that the Jews poisoned him in a date palm (some say in a cluster of dates). al-Harith ibn Kaladah ate with him, then stopped and said to Abu Bakr: You have eaten poisoned food it will kill within a year. Abu Bakr died after a year.

He was ill for fifteen days. When he was advised to summon a doctor, he said: He already saw me.
They asked: What did he say?
He replied: I do what I will.

al-Tabari adds: Atab ibn Asid also died in Makkah on the same day that Abu Bakr died." [1]

al-Layth ibn Sad narrated from al-Zuhri:

“Food was gifted to Abu Bakr while al-Harith ibn Kaladah was with him. They both ate from it. al-Harith said:
We have eaten food that kills within a year. Both of us will be dead at the turn of the year.
And indeed, they both died on the same day, one year later.” [2]

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[1] Al Aqad al Farid, 6/292, Tarekh Tabri, 2/611, Al Maarif, P.283, Usad al Ghabah, 2/413, Al bidayah wal Nihayah, 10/137, Al Aqad al Farid, 5/5,6/318
[2] Al Aqad al Farid, 4/250, Tabqat ibn Saad, 3/198, Marooj al Zahab, 2/301

I would like to note: Abu Sufyan, a specialist in assassinations who had sent a man to kill the Prophet (peace be upon him and his family) in Madina [1], was living in Madina alongside Umar and Uthman. *Muawiyah* was also in Madina, and he is the originator of the infamous saying:

"Allah has soldiers made of honey." [2]

Due to political convenience, Umar and the Qurayshi party delayed the burial of the Prophet (peace be upon him and his family) for Monday and Tuesday some say even three days. [3] But in the case of Abu Bakr, political necessity required that Umar expedite his burial, and so he was buried the same night (Tuesday) before the people even knew of his death. Thus, the public did not attend his funeral. [4]

This shows how the Qurayshi party disrespected the burial rites of both the Prophet (peace be upon him and his family) and Abu Bakr.

Abu Bakr was not the first or last to be killed at the hands of Umar and Uthman. These two men have a long record of assassinations, including:

- Their joint participation in an attempt to kill the Prophet (peace be upon him and his family) at Aqabah.[5]

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[1] Dalail al Nabuwah, 3/334
[2] Tarekh ibn Asakir, 24/24
[3] Tarekh Tabri, 2/442, Tarekh Ibn al Wardi, 1/130
[4] Tarekh Tabri, 3/622, Tarekh Abi Zarah Damashqi, 34, Tarekhk Abi al Fida, 1/222
[5] Al Muhalla, 11/225

- They were among those who said: “He is delirious” on the Prophets deathbed. [1]
- They were among those who prevented the people from burying the Prophet until Abu Bakr returned from al-Sunh, and they themselves did not participate in the funeral.[2]
- The assassination of Sad ibn Ubadah was ordered by Umar ibn al-Khattab. [3]
- The assassination of Fatimah bint Muhammad (peace be upon her) was carried out by Umar himself. [4]

The assassination of Abu Dharr, Abd Allah ibn Masud, and Abd al-Rahman ibn Awf was carried out on the orders of Uthman ibn Affan during his caliphate. [5]

Narrations About The Assassination Of Abu Bakr

The author of *al-Iqd al-Farid* said: Abu Bakr was poisoned and died on a Monday at the end of the day.[6]

Ibn Qutaybah stated: Atab ibn Asid and Abu Bakr died at the same time.[7]

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[1] Sahih al Bukhari, 4/490, Sahih Muslim, 11/89
[2] Serah Ibn Hasham, 4/305, Tarekh Tabri, 2/442, Tabqat ibn Saad, 2/267
[3] Al Aqad al Farid, 4/247
[4] Al Aqad al Farid, 1/156, Sulaim bin Qais, P.58
[5] Tarekh Yaqoobi, 2/170
[6] Al Aqad al Farid, 4/250
[7] Al Maarif, P.283

Ibn Sad reported that when Abu Bakr became ill, people said: "Shall we call a doctor?"
He replied: "He has already seen me."
They asked: "What did he say?"
He answered: "I do what I will." [1]

Ibn Sad also narrated from al-Zuhri that Abu Bakr and al-Harith ibn Kaladah were eating a stew [2] gifted to Abu Bakr. Al-

Harith said to him:

"Remove your hand, O Caliph of the Messenger of Allah! By Allah, it contains a poison that takes effect in one year. You and I will die on the same day."

So Abu Bakr withdrew his hand. They both remained ill until they died on the same day a year later. [3]

Ibn al-Athir stated: He was poisoned by the Jews in aruzz (a type of food); some said harirah (a soup), which he shared with al-Harith ibn Kaladah. Al-Harith stopped eating and said:

"We have eaten food poisoned to kill within a year." [4]

It is also said: Abu Bakr bathed on a cold day, became feverish for fifteen days, and could not go out to pray, so he appointed Umar to lead the prayers. When he became ill, people said:

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[1] Tabqat ibn Saad, 3/198
[2] It is wild meat that is taken and cut into small pieces in a pot, then cooked with plenty of water and salt. When it is thoroughly cooked, flour is sprinkled over it and stirred in, then it is eaten with any kind of sauce.
[3] Tabqat ibn Saad, 3/198, Tarekh Damishq, 13/118
[4] Al Kamil fi Tarekh, 2/418-419,

“Shall we call a doctor?”
He replied: “He already came and said: I do what I will.”
They understood what he meant and stayed silent. Then he died. [1]

Abu al-Fida said:

“There is disagreement about his cause of death. Some say the Jews poisoned him in aruzz, others say in soup. He and al-Harith ibn Kaladah ate it.

Al-Harith said: We have eaten food poisoned to kill within a year.

They both died a year later. Others say he bathed on a cold day, became feverish, and stayed ill for fifteen days, unable to go out for prayer.” [2]

Another account says:

“Abu Bakr was poisoned in aruzz. A soup was gifted to him. Al-Harith said:
Remove your hand, O Caliph of the Messenger of Allah (PBUH), it contains poison that takes effect in a year. You and I will die on the same day.
So he withdrew his hand. They both remained ill until they died on the same day.” [3]

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[1] Al Kamil fi Tarekh, 2/418-419,
[2] Tarekh Abi al Fida, 1/222
[3] Riaz al Nazrah fi Manaqin al Ashra, 1/259

What further raises suspicion is the number of people who died along with Abu Bakr. It was also reported that Abu Kabshah died the morning of Abu Bakrs death. [1] Abu Kabshah was a servant of the Prophet (PBUH) and a veteran of the Battle of Badr. Ibn Sad stated:

"He died on the first day of Umars caliphate, which was Tuesday, eight days remaining in Jumada al-Akhirah, year 13 A.H." [2]

That Tuesday was the same day on which Abu Bakr, Atab, Abu Kabshah, and al-Harith ibn Kaladah, the Arab physician, all died and Umar was appointed caliph.

Its evident that those responsible for poisoning Abu Bakr spread two rumors to deflect suspicion:

1. That his death was due to cold weather.
2. That the Jews were responsible for poisoning him.

However, they were unable to prove the Jews poisoned him, so their claim remained unproven. Meanwhile, circumstantial evidence points to involvement of those in power, most notably Umar and Uthman.

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[1] Tarekh al Khulafa, P.121
[2] Tabqat ibn Saad, 3/49, Tarekh Khalifa, P.156, Usad al Ghabah, 6/262

Did Abu Bakr Appoint Umar as His Successor?

When we examine the assassination file of Abu Bakr, his conflict with Umar, and his wish to remove him fromsuccession, the matter becomes clearer. Abu Bakr said:

“The best outcome for him (Umar) is that he should not assume any leadership over you.” [1]

Thus, Abu Bakrs continued rule was a threat to Umars political future.

What raises further suspicion is that Uthman ibn Affan, who claimed to have written Abu Bakrs will alone, is the same person who publicized it. Had someone other than Uthman become caliph after Umar, peoples suspicions would have been quelled. But since Uthman became caliph after Umar by his own hand, doubts intensified.

Even more suspicious is what Uthman said publicly when reading the will:

“This is the will of Abu Bakr. If you accept it, I shall read it. If you reject it, I shall withhold it!” [2]

This indicates that people did not believe the will was genuine, as it was written by Uthman with no witnesses!

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[1] Tarekh Tabri, 2/618
[2] Al Alqad al Farid, 4/253

Whats even more striking is that Abu Bakrs will to Umar was not in his own handwriting, but rather in Uthmans, who was the only one present when Abu Bakr was dying. [1]

This contradicts Islamic, tribal, and political traditions, where a dying leader especially a caliph would have his family, ministers, close companions, and notables present.

The forged will that Uthman supposedly wrote on behalf of Abu Bakr after his death read:

"In the name of Allah, the Most Gracious, the Most Merciful. This is what Abu Bakr ibn Abi Quhafah bequeaths at the end of his worldly life, as he enters the Hereafter when the disbeliever believes, the wicked is certain, and the liar speaks the truth: I appoint after me Umar ibn al-Khattab. So listen to him and obey him.

I have done what is good for Allah, His Messenger, His religion, myself, and for you.

If he is just, that is what I hoped of him and knew of him. But if he deviates, every person will bear what he has earned. I intended good and do not know the unseen. {And those who wrong will know to what return they will return} [2] *Peace be upon you*." [3]

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[1] Al Kamil fi Tarekh, 2/425
[2] Surah Al-Shura : 227
[3] Tarekh Damishq, 13/120

It is evident that this so-called will was written in a tone that does not match the style of Abu Bakr. For example, in Abu Bakrs first sermon to the Muslims, he said:

“If I am upright, then follow me; if I deviate, then correct me.” [1]

Whereas in this supposed will, it contains a forced demand to obey Umar ibn al-Khattab.

Abu Bakrs sermons were full of advice and guidance, yet this alleged deathbed will lacks any such guidance, even though it is a will at the moment of death. For instance, in his first sermon, Abu Bakr said:

“Where are the kings who once tilled the land and built upon it? They have perished and their mention has been forgotten.”[2]

Moreover, the Quranic verse that Uthman cited in the will does not fit the context of a dying mans testament; rather, it appears to be a threat directed at opponents by someone who is taking power!

The will also lacks any supplication by Abu Bakr for divine acceptance or forgiveness whereas he himself is known to have said in his final days:

"Blessed is the one who died in the early days (of Islam), before the tribulations arose." [3]

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[1] Tarekh Tabri, 2/460
[2] Tarekh Tabri, 2/460
[3] Tarekh al Khulafa, P.98

And he also said:
"I wish I were just a green plant eaten by animals." [1]

Aisha narrated that Abu Bakr said:

“Check what has increased in my wealth since I took on the caliphate, and return it to the next caliph after me. I tried my best to stay away from benefiting, except for the fat, which I used similar to what I used to benefit from trade.” [2]

Umar himself stated that Abu Bakr promised him the caliphate, saying:

“Abu Bakr said to me: Rather, we shall continue it, and it will soon come to you after a few days. I thought he would return it to me before Friday. But he ignored it, and by Allah, he never mentioned it again until he died.” [3]

The strongest evidence against the authenticity of Abu Bakrs alleged will is that it was written in Uthmans handwriting, with no witnesses and no signature from Abu Bakr.

If Abu Bakr who was literate was unable to write during that hour, why didnt he write it after regaining consciousness? And if he could not find a witness, why didnt he have the people who visited him testify when they were present?

Uthman is known to have been involved in forgery. Among the forged letters attributed to him is the one he sent to his

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[1] Tarekh al Khulafa, P.104
[2] Tarekh Damishq, 13/124, Tabqat ibn Saad, 3/192
[3] Nahj al Balagah Mutazali, 2/31-34, Al Shafi, P.241-244

governor in Africa, Abd Allah ibn Abi Sarh, instructing him to kill Muhammad ibn Abi Bakr and his companions.

When this dangerous letter sealed with Uthmans stamp was discovered in the possession of his servant en route to Egypt on the caliphs camel, Uthman denied having written it! [1]

Even if we accept that Abu Bakr appointed Umar based on various clues, the bigger issue remains the assassination of Abu Bakr, his physician, and Atab ibn Asid, along with the removal and killing of Abu Bakrs followers.

According to this viewpoint, the matter appears in two ways:

- First, Abu Bakr appointed Umar at the beginning of his caliphate based on various indicators such as appointing him as the leader of Hajj in the first year and assigning him ministerial duties in running the state. Since Abu Bakr did not appoint anyone in the second year, Umar was effectively his successor.
- Second, Abu Bakr actually appointed Umar at the end of his life, as evidenced by the (alleged) will written in Uthmans handwriting and other clues.

But if Abu Bakr truly appointed Umar, why was he killed?

The answer is: The core issue lies in Umar and Uthmans refusal to wait for Abu Bakrs natural death. It is known that the family of Abu Quhafah had long lifespans; Abu Quhafah

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[1] Al Kamil fi Tarekh, 3/168-169

himself lived until the age of 97 and died of grief after Abu Bakrs death. [1]

The Umayyad and Quraysh parties found it difficult to wait indefinitely perhaps 30 or 40 more years for the caliph to die.

Since the time of death was unknown it could have been one year or twenty, it was risky to maintain political dominance for such a long time.

The caliph might change his mind, appointing someone from his family or supporters. The designated successor might even die before the caliph.

Umar and Uthman also feared the rising military stars such as Khalid ibn al-Walid and Abu Ubaydah ibn al-Jarrah, both prominent Qurayshites and bold rivals to Umar.

The Umayyads feared that Uthman might die before obtaining the caliphate, especially since he was older than Umar.

For the Umayyads, loyal to Abu Sufyan, they had no one else but Uthman, since they were *tulaqa* (freed prisoners of war after the conquest of Mecca), and the political climate at the time did not allow a talqi to assume the caliphate.

The crisis worsened because Abu Bakr heavily relied on Atab ibn Asid, a fellow Umayyad, meaning others saw no hope in achieving the caliphate.

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[1] Usad al Ghabah, 3/581, Al Kamil fi Tarekh, 2/617

Although the Quraysh tribes agreed to rotate the caliphate among themselves after the Prophets (PBUH) death, they did not set term limits.

This is why Umar demanded Abu Bakr to step down after one year of rule. Abu Bakr accepted the request, indicating there was no fixed duration agreed upon.

Yet Abu Bakr did not relinquish power, and Umar lost patience, as he later said:

“Abu Bakr said to me: Rather, we shall continue it, and it will soon come to you after a few days. I thought he would give it to me before Friday. But he ignored it and never brought it up again until he died.” [1]

This statement shows Umar was counting the days and awaiting it eagerly.

Whats more concerning is that Abu Bakr understood Umars demand as an urgent push to step down without delay. He told Umar:

“It will come to you in a few days.”

From this, we understand that the conflict between the two had reached a peak, and the countdown had shifted from months and years to mere days and weeks.

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[1] Nahj al Balagah Mutazali, 2/31-34, Al Shafi, P.241-244

This intense confrontation ultimately led to the assassination of Abu Bakr, his physician, and his governor over Mecca, Atab ibn Asid.

The evidence indicates that Abu Bakrs alleged will to Umar was forged by Uthman ibn Affan, who wrote it by his own hand and without Abu Bakrs approval.

Abu Bakr had promised Umar the caliphate, and the agreement among the Quraysh after the incident of Saqifah allowed for Umar to become caliph.

The state of Abu Bakrs government during his first year with Umar acting as his minister and leader of Hajj suggests that he was considered Abu Bakrs successor.

The Companions opposition to Umar becoming caliph implies that there may have been a vague declaration or indirect reference to Umars succession during Abu Bakrs first year.

The Dismissal and Assassination of Abu Bakrs Allies

The group that supported Abu Bakr and Umar during the events of Saqifah and afterward was large. Naturally, this group later split into two factions, differing in loyalty and alignment with Abu Bakr and Umar.

The group aligned with Abu Bakr consisted of Khalid ibn al-Walid, Abu Ubaydah ibn al-Jarrah, Atab ibn Asid al-Umawi, al-Muthanna ibn Harithah al-Shaybani, Muadh ibn Jabal, Anas ibn Malik, and Sharhabil ibn Hasnah. Umar and his supporters attempted to eliminate Abu Bakr and his allies through various means, and it is well established that there was

animosity between the followers of Abu Bakr and Umar ibn al-Khattab.

The Assassination of Atab ibn Asid al-Umawi

Atab ibn Asid ibn Abi al-Iyaṣ ibn Umayyah ibn Abd Shams al-Umawi, known as Abu Abd al-Rahman (or Abu Muhammad), accepted Islam on the day of the conquest of Mecca. The Prophet (PBUH) appointed him as the governor of Mecca, and Abu Bakr confirmed him in this position. He was just over twenty years old when he was appointed. [1]

After the Prophets death, he went into hiding from the people of Mecca due to their apostasy. Suhayl ibn Amr spoke with them and appeased them. [2] Al-Tabari records that Atab led the pilgrimage (hajj) in the year 11 AH [3], in addition to governing Mecca.

Atab was considered a nobleman of Mecca, as the Prophet (PBUH) appointed him governor, Abu Bakr affirmed his governorship, and later made him commander of the Hajj. This made Atab a prominent figure among the Banu Umayyah and Quraysh.

The pressing question is: Why was he killed along with Abu Bakr on the same day so that neither knew of the others death?

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[1] Al Asabah, 2/451, Tabqat ibn Saad, 5/446, Al Maarif, P.283, Usad al Ghabah, 3/359, Seerah ibn Hasham, 4/936, Tarekh Yaqoobi, 2/122, Tarekh Tabri, 2/362,532
[2] Serah Ibn Hasham, 4/1079
[3] Tarekh Tabri, 2/550

Answer: The Quraysh party adopted a policy of eliminating anyone who opposed them or stood in their way. This is evident when Umar and his group came to burn down the house of Fatimah (daughter of the Prophet), knowing that Ali, Hasan, Husayn, and Fatimah (peace be upon them) were inside. When they were told, "Fatimah is in the house," Umar replied, "So what?" [1]

When the faction of Umar and Uthman decided to assassinate Abu Bakr, they also planned the removal and assassination of his supporters. Among those was Atab ibn Asid, whom Abu Bakr had preferred over Umar for leading the Hajj.

Had Abu Bakr not been assassinated, Atab might have ascended to the caliphate and we might have inherited numerous traditions praising him, perhaps even more than the Umayyad praise traditions we now have for Uthman ibn Affan. Especially considering Atabs rank was higher than Uthmans, as:

- He was governor of Mecca during the Prophets time,
- Governor of Mecca during Abu Bakrs caliphate,
- Commander of Hajj during Abu Bakrs time.

Meanwhile, Uthman held no official post during the Prophets lifetime or during Abu Bakrs caliphate.

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[1] Aalam al Nisa, 4/114, Al Imamah wal Siyasah, 1/12, Al Saqifah wal Khilafah, P.14

The difference between them lies in their affiliation with different wings of the Quraysh party.

From the various accounts of the assassinations of Abu Bakr, Atab, and the Arab physician al-Harith ibn Kaladah who discovered the poisoning of Abu Bakr we see that Abu Bakr and Atab died on the same day, without either hearing of the others death. This invalidates the fabricated account that Abu Bakr died two weeks after being poisoned.

It should be noted that the distance between Mecca and Madina required only six days of travel by camel and news could be delivered even faster by birds.

Atab was among Abu Bakrs closest allies, and this alliance continued through their descendants. For instance, Abd al-Rahman ibn Atab ibn Asid fought in the Battle of the Camel alongside Aisha, commanding the right flank. Marwan ibn al-Hakam led the cavalry of the same flank. [1]

At the time of his death, Atab ibn Asid had not yet reached the age of thirty.

- Al-Waqidi said: Atab died the same day as Abu Bakr. [2]
- Muhammad ibn Salam al-Jumahi and others said: News of Abu Bakrs death reached Mecca on the day Atab was buried. [3]

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[1] Al Maarif, P.283
[2] Tehzib al Tehzib, 7/83, Tehzib al Kamal, 19/283
[3] Tehzib al Tehzib, 7/83, Tehzib al Kamal, 19/283

- Atabs children said: He died on the same day as Abu Bakr. [1]
- Al-Tabari wrote: Atab died in Mecca on the same day as Abu Bakr, and both were poisoned. [2]
- Al-Tabari also confirmed that Atab died in Mecca. [3]

The Alarming Aspects of This Case:

1. The assassination of Atab ibn Asid by poison.
2. His assassination occurred on the exact same day as Abu Bakrs.

The coordinated assassination of Abu Bakr, al-Harith ibn Kaladah (physician of the Arabs), and Atab ibn Asid the governor of Mecca and commander of the Hajj using poison, in two distant cities but on the same day, suggests involvement of a powerful organized group.

The most dangerous assassination apparatus at that time was the Quraysh party, which had formed alliances with Jewish factions.

Two notable former Jews, Abd Allah ibn Salam and Zayd ibn Thabit, were closely aligned with Umar and Uthman.

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[1] Usad al Ghabah, 3/359, Tehzib al Kamal, 19/283, Al Istiab, 3/1023
[2] Tarekh Tabri, 2/612
[3] Tarekh Tabri, 2/612

Zayd ibn Thabit was appointed governor of Madina multiple times during the caliphates of Umar and Uthman when they were absent, demonstrating their reliance on him. [1]

Abu Bakr depended heavily on Atab ibn Asid, just as Umar later depended on *Muawiyah* ibn Abi Sufyan. In the second year of his rule, Abu Bakr appointed Atab as commander of the Hajj.

Urwah ibn al-Zubayr narrated:

"Abu Bakr led the Hajj in the first year of Umars time, and in the second year, Atab ibn Asid al-Qurashi led the Hajj." [2]

This means that Abu Bakr removed Umar from leading the Hajj and replaced him with Atab. This was a serious matter that deepened the tension between the individuals and ultimately led to Atabs assassination on this path.

Because the *Amir al-Hajj* (Commander of the Pilgrimage) was usually considered the heir-apparent or designated successor to the Caliph, Imam Ali (peace be upon him) had been appointed Amir al-Hajj in the 9th year of Hijrah by divine order, as Allah said to His Prophet:

"None shall deliver [your message] except you or a man from you." [3]

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[1] Al Istiab, 1/553-554
[2] Tarekh Damishq, 13/77
[3] Tarekh Abi Zarah, P.298, Musnad Ahmad, 2/1, Kanz al Ummal, 1/246

Similarly, Umar ibn al-Khattab appointed Abd al-Rahman ibn Awf as the commander of Hajj, viewing him as the second in line after Uthman ibn Affan. [1]

The Umayyads were divided into three factions:

1. Supporters of Ali ibn Abi Talib (peace be upon him) such as Khalid, Amr, and Aban, sons of Said ibn al-Aṣ.
2. Supporters of Abu Bakr like Atab ibn Asid al-Umawi (Governor of Mecca).
3. Allied with Umar ibn al-Khattab and this was the largest group: Uthman ibn Affan, Abu Sufyan and his sons (Utbah, Yazid, *Muawiyah*), al-Walid ibn Uqbah, and Said ibn al-As.

The first faction was eliminated via assassinations and deaths on battlefronts, as the regime deployed them to frequent wars to get rid of them. Meanwhile, members of the second and third factions were prevented from participating, for fear of losing them.

Then Umar and his allies got rid of Atab ibn Asid through poisoning. This left only the third faction, who continued to share in political power until Umars assassination after which the caliphate, ministries, and provincial governorships were all in their hands.

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[1] Tarekh Damishq,14/357, Al Bidayah wal Niyahah, 7/184, Al Asabah, 2/417

It has been proven that Abu Bakr and his companion Atab ibn Asid were poisoned together and died. [1]

Al-Waqidi reported that they died on the same day, as also stated by the sons of Atab.

Muhammad ibn Salam and others said:

News of Abu Bakrs death reached Mecca on the day Atab ibn Asid was buried. [2]

Al-Safadi wrote about Atab:

He was the governor of Mecca under Abu Bakr and died on the same day as Abu Bakr, eight days before the end of Jumada al-Akhirah in the 13th year of Hijrah. [3]

The Umayyad faction later attempted to alter some facts about this heinous event the triple poisoning by claiming that Atab lived until 22 AH, and did not die in 13 AH.

But Ibn Hajar al-Asqalani refuted this, stating that Muhammad ibn Ismail, the transmitter of this version (son of Hudhafah al-Sahmi), was a weak narrator. [4]

Clearly, the assassins of Abu Bakr planned the simultaneous poisoning of Abu Bakr in Madina and Atab al-Umawi in Mecca.

This demonstrates the strength and reach of the organization behind the assassinations.

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[1] Tabqat ibn saad, 3/198, Tarekh Damishq, 13/118
[2] Tehzib al Kamal, 12/348
[3] Al Wafi, 19/439
[4] Al Asabah, 2/451

The Dismissal and Assassination of Khalid ibn al-Walid

Umar called for the execution of Khalid over his actions in killing Malik ibn Nuwayrah and marrying his wife but Abu Bakr refused, despite the gravity of Khalids deeds.

The first action Umar took upon assuming power was to dismiss Khalid ibn al-Walid and he was later assassinated in Hims in 21 AH. [1]

Khalid had been a fierce rival to Umar and the commander of the largest army in Iraq.

The Dismissal and Assassination of Sharhabil ibn Hasnah

The second key commander in Iraq was Sharhabil ibn Hasnah, an early Muslim who had migrated to Abyssinia. He was among the first converts and a major general in the conquest of Iraq. Abu Bakr appointed him over an army, relying on his leadership.

But when Umar arrived at al-Jabiyah, he removed Sharhabil, ordering his army to split among three new commanders.

Sharhabil asked:

"O Commander of the Faithful, did I fail or betray you?"

Umar replied: "You did not fail, nor did you betray."

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[1] Nazriyat al Khalifatain, 2/273-280

Sharhabil said: “Then why remove me?”

Umar answered: “I feared to place you in command while I knew of someone more capable.”

Sharhabil asked for a public justification, and Umar agreed. [1]

Yet Sharhabil had conquered all of Jordan by force, except for Tabariyyah (Tiberias), which he brought to peaceful terms. [2] Despite his early Islam, military service, and talent, Umar removed him from office.

He then appointed Amr ibn al-Aṣ in his place, who began spreading slanderous rumors about Sharhabil.

Sharhabil responded: “Amr ibn al-As is lying. I accompanied the Messenger of Allah (PBUH), while Amr was more lost than his own camel.” [3]

After being dismissed from leadership in Iraq, and having lies spread about him, Sharhabil was eventually killed in Sham (Greater Syria) along with Bilal and others. [4]

Dismissal and Assassination of al-Muthanna ibn Harithah al-Shaybani

Umar ibn al-Khattab dismissed al-Muthanna ibn Harithah al-Shaybani, the third commander of the Iraqi front aligned with Abu Bakrs camp, and appointed Abu Ubaydah al-Thaqafi in his

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[1] Tarekh Damishq, 10/290
[2] Tarekh Damishq, 10/290
[3] Tarekh Damishq, 10/290, Tehzib al Kamal, 2/188
[4] Tarekh Damishq, 10/290, Uasd al Ghabah, 2/513

place.[1]
These renowned commanders were all eliminated during Umars caliphate.

Al-Muthanna was wounded in the Battle of al-Jisr against the Persians and died under suspicious circumstances afterward.

Meanwhile, Khalid ibn al-Walid, Sharhabil ibn Hasnah, Muadh ibn Jabal, and Bilal all fled to Abu Ubaydah ibn al-Jarrah, governor of Greater Syria, forming a unified group opposed to Umar.

Dismissal and Assassination of Abu Ubaydah ibn al-Jarrah

Umar dismissed Abu Ubaydah, the governor of Syria, a staunch ally of Abu Bakr, and replaced him with *Muawiyah* ibn Abi Sufyan! [2]
This dismissal was a precursor to Abu Ubaydahs assassination, as every dismissal under Umar tended to be followed by a death a pattern well known in his political practice.

Indeed, Umar had dismissed Khalid ibn al-Walid, al-Muthanna ibn Harithah, Utbah ibn Ghazwan, Sharhabil ibn Hasnah, Abu Ubaydah ibn al-Jarrah, and Muadh ibn Jabal and all of them died during Umars caliphate!

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[1] Uasd al Ghabah, 5/60, 6/205, Al Asabah, 3/361
[2] Tarekh Tabri, 3/165

Of those dismissed but not killed, Anas ibn Malik was an exception and every rule has exceptions.

Abu Ubaydah, Muadh, Sharhabil, and Bilal all died around the same time.

The state claimed that Bilal and his group died due to Umars prayer against them!

Although Bilal was not aligned with Abu Bakr, he was opposed to Umar and supported his adversaries.

Al-Jahiz wrote:

"Bilal and Ammar criticized both Abu Bakr and Umar." [1]

Bilal had also taken in Umars opponents.

They said that Umar once prayed:

"O Allah, rid me of Bilal and Bilals companions."

And within a year, they all died. [2]

Clearly, the state feared public skepticism over so many prominent dissenters dying naturally and simultaneously. This pattern of mass deaths of political rivals had occurred before the first time during Abu Bakrs era, when he, his physician, and his governor over Mecca all died on the same day.

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[1] Al Usmania, P.21
[2] Tarekh Damishq, 10/290, Usad al Ghabah, 2/513

The second instance was the death of Bilal and his companions in Syria.

Muawiyah ibn Abi Sufyan appointed by Umar as governor of Syria carried out Umars "prayers" in action. No one matched *Muawiyah*s capability in executing political assassinations.

Why Did Umars Camp Triumph Over Abu Bakrs Camp?

1. Umars faction was more cunning, including figures like *Muawiyah* ibn Abi Sufyan, al-Mughirah ibn Shubah, Amr ibn al-As, and Abd Allah ibn Abi Rabiah. [1]
2. Abu Bakrs group focused on military conquests, while Umars camp concentrated on security and administration.

To neutralize military threats, Umar immediately dismissed Khalid ibn al-Walid the very day he assumed power. Khalid only learned of Abu Bakrs death after he had already been dismissed. [2]
He later died in 21 AH under suspicious circumstances.

Umar also dismissed Anas ibn Malik, who had been appointed by Abu Bakr as governor over Bahrayn, and replaced him with

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[1] He was the second envoy of Quraysh to the King of Abyssinia to bring the Muslims back to Mecca and kill them, and 'Umar appointed him as his governor over Yemen.
[2] Tabqat ibn saad, 7/397, Tarekh Yaqoobi, 2/95

Abu Hurayrah, who was loyal to Umar and the Umayyads, unlike Anas who was loyal to Abu Bakr. [1]

The pattern of sudden deaths didnt stop with Abu Bakr and his governors it extended to Abu Quhafah, Abu Bakrs father! He survived Abu Bakr only by about six months, dying in Muharram, 14 AH in Mecca. [2]

Abu Bakrs family were known for longevity, so his premature death is further evidence of foul play.

A Unified Conspiracy

All these deaths Abu Bakr, his sons, his commanders, his governors appear to have been orchestrated by a single party with a unified agenda, namely:

Umar, Uthman, Abu Sufyan, *Muawiyah*, al-Mughirah, Abu Hurayrah, Amr ibn al-As, and Abd al-Rahman ibn Awf. This group divided all the key state positions among themselves after expelling Abu Bakrs allies:

- Umar became Caliph,
- Uthman became his successor,
- Abd al-Rahman ibn Awf became the executor of Uthmans succession.

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[1] Tarekh Damishq, 5/73, Tarekh Islam, Al Dhabhi, P.121, Tarekh Khalifa, P. 123
[2] Tarekh Tabri, 2/217, Mirat al yafie, 1/140

Why Was Abu Bakr Buried at Night?

People typically avoided nighttime burials, so they asked Uqbah ibn Amir: “Is it acceptable to bury someone at night?”

He replied: “Abu Bakr was buried at night.” [1]

After the poisoning of Abu Bakr and his companions, he was buried that very night.

He died on a Monday night and was buried before morning. [2] Amr ibn al-As led his funeral prayer. [3]

Aisha said: “Abu Bakr died at night, and we buried him before morning.” [4]

Ibn al-Jawzi also recorded: “Then he was buried at night.” [5]

This unusually rushed burial conducted during the night of his death prevented Muslims from attending his funeral, viewing his body, or confirming his death firsthand.

Such an urgent burial, under the cover of night and while people slept, strongly indicates that Abu Bakr and his companions were victims of a political assassination carried out by powerful individuals in the government.

If the Jews had killed him, the state would not have feared it

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[1] Al Tabqat, 3/207,
[2] Tarekh Abi Zarah Damashqi, P.34, Tarekh Abi al Fida, 1/222, Tarekh Tabri, 2/622, Al Kamil fi Tarekh, 2/418,419, Al Tabqat, 3/207,208
[3] Al Tabqat, 3/207
[4] Al Tabqat, 3/207
[5] Al Muntazim, 4/130

If the Jews were responsible for the assassination of Abu Bakr, the state would not have rushed to bury him hastily, nor would it have concealed the `ers identity. On the contrary, they would have proudly named the killer and allowed Abu Bakrs family to seek retribution. But none of that happened. Instead, the blame was deflected onto the Jews without any proof an evasive maneuver to escape the accusation of political assassination.

Why was mourning for Abu Bakrs death forbidden?

After Abu Bakr was poisoned, his daughter Aisha and Umm Farwah, daughter of Abu Quhafah, held a mourning gathering for him. Umar stormed the gathering, entered with men without permission, and struck Umm Farwah with his stick, disrupting the entire majlis. [1]

Thus, the sequence of events was:

- Poisoning of Abu Bakr
- Night burial
- Prevention of mourning
- Murder of his physician
- Elimination of his supporters

[1] Al Kamil fi Tarekh, 2/204, Kanz al Ummal, 18/118

The shock of the assassination deeply affected Abu Bakrs family his father Abu Quhafah died shortly after, in Rajab, 14 AH, in Mecca. [1]

Nature of the Relationship Between Abu Bakr's Family and Umar and Uthman

Following the assassination of Abu Bakr, the relationship between his family and Umar/Uthman deteriorated severely:

Abd al-Rahman ibn Abi Bakr had growing hatred for Umar. Umar called him a "wicked insect". [2]

He was excluded from any state position, and Umar even refused his intercession for the poet al-Hutayah, while accepting Amr ibn al-Aṣs plea instead. [3]

Umar took the ex-wife of Abd Allah ibn Abi Bakr in marriage, without her consent. [4]

He struck Umm Farwah, Abu Bakrs sister, for mourning him. [5]

How Abu Bakrs Family Responded

Abd al-Rahmans anger increased.

Umm Kulthum, daughter of Abu Bakr, refused to marry Umar during his caliphate and instead married Talhah ibn Ubayd Allah. [1]

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[1] Al Bidayah wal Nihayah, 7/59
[2] Nahj al Balagah, Abi al Hadid, 2/29
[3] Al Bidayah wal Nihayah, 8/105
[4] Al Tabqat, 8/265
[5] Al Kamil fi Tarekh, 2/204, Kanz al Ummal, 18/118

Abd al-Rahman, Aisha, Muhammad ibn Abi Bakr, and Talhah (Abu Bakrs cousin) rose up against Uthman and killed him.

Umar tried to win Aishas favor with privileges she didnt even have under her father granting her preferential stipends and giving her the status of a legal authority.

After Umars death, relations soured between Aisha and Hafṣah (Umars daughter), and their estrangement lasted until Hafsah died. [2]

After Abu Bakrs death, Aishas relations with the Umayyads also worsened, especially after *Muawiyah* and Ibn al-As killed her brother Muhammad ibn Abi Bakr. She began cursing them in her qunut supplications after prayers. [3]

Muawiyah tried to appease her with generous gifts, just as Umar had, but later angered her by killing her other brother, Abd al-Rahman ibn Abi Bakr. [4]

When Aisha rebelled against the Umayyads, *Muawiyah* killed her in the same year he killed her brother.

Who Killed Abu Bakrs Physician?

Governments use various means to achieve their goals and cover their crimes. Trusting the actions of past governments blindly is ignorance. A doctor is often the best tool for killing

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[1]Tarekh Tabri, 5/17, Al Kamil fi Tarekh, 3/54, Al Maarif, P.175, Tabqat ibn Saad, 8/462
[2] Al Maarif, P. 550
[3] Tarekh Tabri, 5/105, Al Kamil fi Tarekh, 2/413, Al bidayah wla Nihayah, 7/349
[4] Saair Allam al Nubala, 2/187, Al Mustadrak, 4/13, Tabqat ibn Saad, 8/67

without suspicion, and simultaneously the best witness to expose assassinations.

Hence, doctors are often killed either by governments or by the victims families.
For example:

The family of Abd al-Rahman ibn Khalid ibn al-Walid killed the Christian doctor Ibn Athal, who had poisoned Abd al-Rahman under *Muawiyah*s orders. [1]

The Ottoman Sultan Abd al-Hamid had Jamal al-Din al-Afghani killed by a physician.

A Christian physician exposed the poisoning of Imam Musa ibn Jafar (a.s) under Harun al-Rashid.

After Abu Bakr was poisoned, the famed Arab physician al-Harith ibn Kaladah diagnosed the cause.

They asked Abu Bakr:"Shall we send for a doctor?"
He replied:"He has already seen me."
They asked:"What did he say?"
He answered:"He told me: I will do what I want."

Meaning the poison was already fatal.

Ibn Kaladah had told Abu Bakr:

"You ate food poisoned with a slow-acting poison." [2]

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[1] Usad al Gabah, 3/440, Al Istiab, P/830, Nasab Quraiysh, P.327
[2] Tabqat ibn Saad, 3/198, Tarekh Damishq, 13/118

Later, the physician himself was also poisoned, became paralyzed, and died. [1]
Abu Bakr was buried at night before dawn, and his supposed will was written by Uthman.

This same physician had once diagnosed Imam al-Hassan (a.s) before his death, saying:

"This mans intestines have been severed by poison." [2]

Umars revenge on Abd al-Rahman ibn Abi Bakr stemmed from the latters opposition to Umars caliphate, openly saying:

"Quraysh hate Umars rule." [3]

His attack on Umm Farwah was due to her accusation that Umar killed Abu Bakr, which is why he stormed the mourning

majlis and struck her. [4]

Umar Mentions the Group Opposed to Abu Bakrs Rule from the Qurayshi Party

Umar ibn al-Khattab once said:

"By Allah! If I had obeyed Zayd ibn al-Khattab (his own brother) and his companions, Abu Bakr would not have tasted even a drop of the sweetness of caliphate." [5]

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[1] Al Aqad al Farid, 6/292, Tarekh Tabri, 2/611, Al Maarif, P.283, Usad al Gabah, 3/413
[2] Tarekh Damishq, 12/59
[3] Kitab al Siqat Ibn Haban, 2/192
[4] Al Kamil fi Tarekh, 2/204, Kanz al Ummal, 18/18
[5] Nahj al Balagah, Abi al Hadid, 2/31, Al Shafi, P. 241-244

From Umars words, it is apparent that his own brother and his group opposed Abu Bakrs caliphate. However, he didnt clearly mention whether they supported Ali ibn Abi Talib (a.s) or were seeking the caliphate for themselves.

Umar Himself Opposed Abu Bakrs Rule

Among the opponents of Abu Bakrs rule was Umar ibn al-Khattab himself, who once declared:

"Woe unto me for the weakling of Bani Taym ibn Murrah! He wrongfully preceded me and came out of it as a sinner." [1]

This statement shows that Umar was not among the first group to pledge allegiance to Abu Bakr. That group consisted of:

- Bashir ibn Sad
- al-Mughirah ibn Shubah
- Usayd ibn Huḍayr
- Abu Ubaydah ibn al-Jarrah
- (And again) al-Mughirah ibn Shubah [2]

Umars Attempt to Appoint Abu Ubaydah

Whats even more astonishing is that Umar, during the Saqifah meeting, nominated Abu Ubaydah ibn al-Jarrah for the caliphate, saying:

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[1] Nahj al Balagah, Abi al Hadid, 2/31, Al Shafi, P. 241-244
[2] Tabqat ibn Saad, 3/181

“Stretch out your hand so I may pledge allegiance to you.”

Abu Ubaydah responded:

“O Umar, I have never doubted your soundness of judgment since you became Muslim. But are you asking me to accept while al-Ṣiddiq (Abu Bakr) is among you?” [1]

Umar had expected gratitude and a symbolic rejection in return, but he was publicly rebuked and embarrassed. This left him resentful, and when he came to power, he dismissed Abu Ubaydah from his post as governor of Syria and appointed *Muawiyah* in his place. [2]

Opposition from al-Ashath ibn Qays

Among the opponents of Abu Bakrs caliphate was al-Ashath ibn Qays, who once said to Umar:

“By Allah, what gave me the courage to oppose you was Abu Bakrs precedence over you, and your own hesitation to accept leadership.” [3]

Al-Ashath ibn Qays Proposals to Kill Abu Bakr and Ali (a.s)

Al-Ashath ibn Qays ibn Madikarib was the chief of Kindah in Yemen and known for his treachery and cunning. He was a prominent Arab leader and warrior.

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[1] Tabqat ibn Saad, 3/181, Ansab al Ashraf, 1/579
[2] Tabqat ibn Saad, 3/181, Ansab al Ashraf, 1/579
[3] Tarekh Damishq, 4/408

Muhammad ibn Shihab al-Zuhri narrated that al-Ashath accepted Islam and came to the Prophet (Peace Be Upon Him) with about a dozen horsemen from Kindah. They had styled hair, wore kohl, and dressed in garments adorned with silk and gold-threaded fabric.

The Prophet (Peace Be Upon Him) said: “Did you not embrace Islam?”
They replied: “Yes.”
He said: “Then what is this appearance?”
He ordered them to remove their adorned garments. When they were returning, the Prophet gave them ten silver coins each, and twelve to al-Ashath. [1]

His Apostasy (Riddah)

There are two versions of how he apostatized:

Ziyad ibn Labid, the Prophets governor over Hadramawt, seized a prized camel from a Kindite youth for the zakat collection. When he refused to return it, it led to discontent among Banu Madikarib.

This caused al-Ashaths cousin Harith to incite rebellion, saying:

“We obeyed the Prophet while he was among us but what is this from Abu Bakr?!”

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[1] Tarekh ibn Asakir, 4/411

Al-Ashaths fortress was besieged, and he eventually surrendered after being promised safety. He was taken to Abu Bakr, who had slaughtered his tribesmen, taken women captive, and looted their wealth.

Despite that, al-Ashath asked for mercy and to marry Abu Bakrs sister, Umm Farwah, and Abu Bakr agreed.

This prompted the poet Muslim ibn Subayh to say:

“May God repay al-Ashath the traitor for his betrayal, A vile reward for a suspicious, sinful man A treacherous brother, with more betrayal to come Do not trust him again; the man is not to be trusted.” [1]

According to Ibn Sad, it was al-Ashath who led his people into apostasy, and when his cousin warned him against returning to disbelief, he mocked the governor, saying:

“Does Ziyad think he can command me?” [2]

During his rebellion, al-Ashath was even the muezzin of the false prophetess Sajah bint al-Harith, who later married Musaylimah the liar. [3]

After the Pardon: More Treachery

Even after being pardoned and married into Abu Bakrs family, al-Ashath plotted betrayal.

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[1] Muajam al Baladan, 5/272, Tarekh Damishq, 4/412
[2] Muajam al Baladan, 5/272, Tarekh Damishq, 4/412
[3] Tarekh Yaqoobi, 2/129

Umar said about him: “O enemy of God! Did you apostatize after embracing Islam and turn your back on it?”

Al-Ashath looked at Umar, and later approached him in the streets of Madina , saying: “Are you the one who spoke against me, O son of al-Khattab?”

Umar replied: “Yes, O enemy of God, and theres worse than that coming for you.”

Al-Ashath retorted: “So thats my reward from you?”

Umar said: “Why should I treat you well?”

Al-Ashath said: “Because I stood with you against this man (Abu Bakr). By God, what gave me the courage to oppose him was his precedence over you. Had you been the caliph, I would not have opposed you.”

Umar responded: “That has already happened. What do you suggest now?”

Al-Ashath replied: “Now is not the time for action, but for patience.”
Then they both parted.

Al-Ashath Meets al-Zibrqan and Betrays Abu Bakr Again

Al-Ashath encountered al-Zibrqan ibn Badr and told him about his exchange with Umar. Al-Zibrqan informed Abu Bakr, who

then sent a painful reprimand to al-Ashath.[1]

This confirms that the power struggle between Abu Bakr and Umar had already begun when Abu Bakr first assumed power for al-Ashaths apostasy occurred at the beginning of Abu Bakrs rule.

Abu Bakr later realized that al-Ashath had betrayed him a second time, which led him to say before his death:

"If only I had killed al-Ashath ibn Qays when he was brought to me as a prisoner. I was too lenient. I heard things from him, and I see that he supports every evil and corruption." [2]

Al-Ashath Joins Umar and Uthmans Camp

Thus, al-Ashath betrayed Abu Bakr twice and switched to the party of Umar and Uthman, from whom he got what he wanted. Uthman later appointed him governor of Azerbaijan, [3] unlike Abu Bakr, who gave him no post.

Al-Ashaths Actions Against Imam Ali (a.s)

Among al-Ashaths hostile acts against Amir al-Muminin Ali (a.s):

1. He forced Ali (a.s) into arbitration during Siffin. [4]

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[1] Tarekh Damishq, 4/413
[2] Nahj al Balagah, Abi al Hadid, 2/31-34,
[3] Al Imamah wal Siyasah, 1/18, Tarekh Damishq, 13/122, Tarekh al Masoodi, 2/302
[4] Usad al Gabah, 1/118

2. He took part in the plot to assassinate Ali (a.s). [1]
3. His daughter, Jaudah bint al-Ashath, poisoned Imam Hassan (a) and killed him. [2]

Based on Umars own confession, we understand that al-Ashath ibn Qays was the first to suggest the idea of assassinating Abu Bakr at the very start of his rule.

The Pattern of Betrayal in the Qurayshi Party

Al-Ashaths role from pretending to accept Islam, to apostasy, then orchestrating Abu Bakrs downfall, then taking part in Ṣiffins arbitration, and finally being complicit in the killing of Imam Ali (a.s) reflects the consistent pattern of treachery seen within the Qurayshi party.

As for Imam Alis martyrdom, he was struck by Abd al-Rahman ibn Muljam al-Muradi in Masjid al-Kufa, during the early morning on a Friday, 19th of Ramadan. He was helped by Wardan ibn Mujalid (of Banu Taym al-Ribab), Shabib ibn Bijrah, al-Ashath ibn Qays, and Qatam bint al-Akhdar.

He was struck with a poisoned sword on his head, and he survived for a day before passing near the last third of the night. [3]

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[1] With Abd al Rehman ibn Muljim
[2] Usad al Gabah, 1/118
[3] Al Manaqib, ibn Sehar Ashoob, 3/92

Division of the Qurayshi Party into Two Factions

After Abu Bakr assumed power, the Qurayshi party split into two factions:

Pro-Abu Bakr Group:

- Atab ibn Asid al-Umawi
- Khalid ibn al-Walid al-Makhzumi
- Ikrimah ibn Abi Jahl
- Abu Ubaydah ibn al-Jarrah
- al-Muthanna ibn Harithah al-Shaybani
- Muadh ibn Jabal
- Anas ibn Malik
- Talhah ibn Ubaydullah
- Sharhabil ibn Hasanah

Pro-Umar Group:

- Uthman ibn Affan
- Abu Sufyan and his sons (*Muawiyah*, Yazid, Utbah)
- al-Walid ibn Uqbah ibn Abi Muit
- Said ibn al-As
- Abu Hurayrah
- Abd al-Rahman ibn Awf

- al-Mughirah ibn Shubah
- Abu Musa al-Ashari
- Amr ibn al-As
- Abdullah ibn Abi Rabiah (governor of Yemen under Umar)

The Succession Agreement Among Umars Allies

The reports that Abu Bakr appointed Umar as successor came primarily from Uthman ibn Affan and Abd al-Rahman ibn Awf, both of whom agreed with Umar that the caliphate should rotate between Umar, then Uthman, then Ibn Awf.

Abu Hurayrahs Selective Hadith Transmission

Abu Hurayrah narrated what favored Abu Bakr but concealed what was said about Umar.

He narrated that:

"A man cursed Abu Bakr while the Prophet (Peace Be Upon Him) was sitting, and the Prophet smiled and was amazed." [1]

Abu Hurayrah was never appointed by Abu Bakr to any state position. Instead, Anas ibn Malik was appointed as governor of Bahrain, which led Abu Hurayrah to turn against Abu Bakr and narrate critical reports. [2]

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[1] Musnad Ahmad ibn Hamabl, 2/436
[2] Tarekh Damishq, 5/66-73

When Umar came to power, he removed Anas and appointed Abu Hurayrah instead. [1]

Anas ibn Maliks Opposition to Uthman

Anas narrated incidents that discredited Uthman ibn Affan. According to *al-Ṣirat al-Mustaqim* and *Musnad Ahmad*:

When Ruqayyah, the Prophets daughter, died, it was because Uthman had beaten her, which caused the Prophet (Peace Be Upon Him) to curse Uthman five times, saying:

"None should follow us who was intimate with his slave girl last night."

As a result, some turned back, and Uthman feigned illness and stayed home. [2]

Anas also said:

"I saw Umar pushing Abu Bakr forcefully up to the pulpit." [3]

Khalid ibn al-Walids Hostility with Umar and Ibn Awf

Khalids relationship with Umar and Abd al-Rahman ibn Awf remained hostile until his death in Syria. [4]

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[1] Tarekh Damishq, 5/66-73
[2] Sirat al Mustaqeem, Vol.3, Chapter. 12, P.43
[3] Al Maghazi al Nabwiyah, P.133
[4] Usad al Gahbah, 2/110, Tarekh Yaqoobi, 2/95, Tabqat ibn Saad, 7/397

A Second Coup Against the Saqifah Agreement

This entire sequence of events represents a second internal coup, rejecting even the Saqifah arrangement, which had initially agreed the caliphate should be:

1. Abu Bakr
2. Then Umar
3. Then Abu Ubaydah ibn al-Jarrah

According to Abd al-Rahman ibn Awf, Abu Bakr once said to him:

“Tell me what you think of Umar ibn al-Khattab…”

Abd al-Rahman ibn Awf and Uthman Speak to Abu Bakr about Umar

Abd al-Rahman ibn Awf said to Abu Bakr:

“You do not ask me about anything except that you know it better than I do.”
Abu Bakr replied, “Even so.”
Abd al-Rahman said, “By God, he (Umar) is better than what you think of him.”

Then Uthman ibn Affan narrated that he told Abu Bakr about Umar:

“O Allah, my knowledge of him is that his inner self is better than his outer, and there is none among us like him.”

Abu Bakr said:

"May Allah have mercy on you. By God, if I hadnt appointed him, I wouldnt have appointed anyone other than you." [1]

From this narration, we see that Abu Bakrs opinion of Umar was not as high as that of Abd al-Rahman or Uthman, hence Ibn Awf said:

"He is better than what you think of him."

Uthman, through this narration, secured two things at once:

1. He confirmed the succession of Umar after Abu Bakr.
2. He positioned himself as the third candidate in line by claiming that if not Umar, Abu Bakr would have chosen him.

Thus, Abu Ubaydah ibn al-Jarrah was excluded without even being named, even though Abu Bakr had preferred Abu Ubaydah and Atab ibn Asid over both Umar and Uthman.

Abu Bakr and the Competing Aspirations Within the Qurayshi Party

Abd al-Rahman ibn Awf also narrated that Abu Bakr said during his illness:

"I appointed over your affairs the one whom I consider the best among you but each of you secretly desires the matter for himself." [2]

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[1] Tarekh Damishq, 13/119
[2] Tarekh Damishq, 13/122

A fabricated narration was spread attributed to Anas ibn Malik, to falsely prove that Abu Bakr made a will to Umar:

Abu Bakr said: "I was keen to leave the spoils of war intact for the Muslims, even though I consumed some meat and milk. See whats left with us, and deliver it to Umar." Thats how they claimed they knew he had appointed Umar. [1]

However, in reality, Anas ibn Malik was not even in Madina when Abu Bakr died he was serving as governor of Bahrain, appointed by Abu Bakr.

After Abu Bakrs death and Umars succession, Umar summoned Anas, accused him of hoarding wealth, removed him, and replaced him with Abu Hurayrah. [2]

Internal Disputes within the Qurayshi Party

Further evidence of the division within the Qurayshi party comes from the dispute between Sharhabil ibn Hasanah and Amr ibn al-As. [3]

Why Was Abu Bakr Killed?

Umar and the Umayyads became certain that Abu Bakr was going to divert the caliphate away from Umar toward another Qurayshi leader most likely Abu Ubaydah ibn al-Jarrah.

Al-Mughirah ibn Shubah admitted:

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[1] Tarekh Damishq, 13/124
[2] Tarekh Damishq, 5/75
[3] Tarekh Damishq, 10/290, Tehzib al Kamal, 2/188

“There were people who disliked Umars rule and wanted to sideline him. But they had no real chance.” [1]

Even Abd al-Rahman ibn Abi Bakr opposed Umars caliphate. [2] Talhah ibn Abdullah al-Taymi (Abu Bakrs cousin) also criticized him, saying:

“Are you appointing over us a harsh and severe man?” [3]

Surprisingly, Umar himself had given up hope of becoming caliph. He once said:

“Thats because (Abu Bakr) didnt offer it to me until he had no other option.” [4]

So Umar despaired of the caliphate, but he and Uthman used trickery to remove Abu Bakr and seize control.

Umar himself admitted regarding Saqifah:

“That man (Abu Bakr) outwitted me, so I outwitted him back.”[5]

He also confessed that Abu Bakr never formally appointed him:

“He said: Lets continue with him… it will be yours soon. So I thought hed return it to me within a week. But he never

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[1] Nahj al Balagah, ibn Abi al Hadid, 2/31-34
[2] Kitab al Siqat, ibn Haban, 2/192
[3] Kitab al Siqat, ibn Haban, 2/192
[4] Kitab al Siqat, ibn Haban, 2/192
[5] Kitab al Siqat, ibn Haban, 2/192

mentioned it again until he died." [1]

Abu Bakr even suspected Umar of poisoning him, and regretted not sending him away from Madina during his final illness:

"Of the three things I regret not doing: I wish I had sent Umar to Iraq when I sent Khalid to Syria." [2]

The Umayyads Urgency to Kill Abu Bakr

The Umayyads had the strongest motivation to eliminate Abu Bakr.
The Saqifah agreement proposed rotation of the caliphate between Abu Bakr, then Umar, then Abu Ubaydah not Uthman. Since Umar was younger than Uthman, it was unlikely Uthman would ever become caliph.

To bypass this, the Umayyads needed Abu Bakr removed, so Umar could assume power and later pass it to Uthman.

This plan was so well-known that Aisha tried to legitimize it religiously. When asked:

"If the Prophet had appointed a successor, who would it be?"

She replied:"Abu Bakr."
They asked: "Then who?"
She said: "Umar."

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[1] Kitab al Siqat, ibn Haban, 2/192
[2] Tarekh Damishq, 13/123, Al Imamah wal Siyasah, 1/18,19

They asked: “Then who?”
She said: “Abu Ubaydah ibn al-Jarrah.” [1]

Through the assassination of Abu Bakr, the Umayyads succeeded in making Uthman third in line.

Abu Bakr, realizing his miscalculation after being poisoned, wished he had sent Umar away, but by then, it was too late the poison had already reached his stomach.

Assassination and Power Struggles
A Historical Constant

Political ambition has cost the lives of countless kings, ministers, and governors. History both ancient and modern is filled with state-sponsored assassinations, and this deadly struggle for power continues to claim victims every day.

Aishas Praise of Her Father During His Final Moments

As Abu Bakr was dying, Aisha recited poetry that had originally been said about the Prophet (Peace Be Upon Him):

“The radiant one, whose face brings rain from the clouds
The shelter of orphans and protector of widows.”

Abu Bakr replied:

“Thats the Messenger of Allah.” [2]

She also recited a couplet portraying her father as wealthy:

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[1] Sanan Muslim, 4/1856, H. 2385
[2] Tabqat ibn Saad, 3/198

“O my mother, wealth is no protector for a man
When his soul rattles in his throat, and his chest tightens.”

Abu Bakr corrected her:

“No, say instead: And the agony of death has come with the truth that is what you were trying to avoid.” (Quran 50:19) [1]

The contrast shows Aisha thinking from a worldly perspective, while Abu Bakr reflected on the Hereafter, facing the certainty of death.

The Assassination of Utbah ibn Ghazwan Son-in-law of the Physician

The murder of al-Harith ibn Kaladah at the hands of the Qurayshi party caused his children to harbor deep resentment against that group, and they sought revenge through various means.

The Sons of Sumayyah and Their Association with al-Harith

Among those associated with al-Harith were the sons of Sumayyah:

- Abu Bakrah (Nufay): During the siege of al-Ta’if, the Prophet (Peace Be Upon Him) said, “Any slave who comes down to us is free.” Nufay, a slave of al-Harith ibn Kaladah, descended and was freed.

[1] Tarekh Damscus, 13/123

- Nafi, his brother, was about to descend too, but al-Harith said, “You are my son, stay here,” so he remained, and both were attributed to him.
- Their mother Sumayyah was also the mother of Ziyad ibn Abihi.

Azdah, daughter of al-Harith, was married to Utbah ibn Ghazwan.
When Utbah was appointed governor of Basrah, she left with him along with her brothers Nafi, Nufay, and Ziyad. [1]

All three Nafi, Nufay, and Ziyad were from Thaqif, as was al-Mughirah ibn Shubah, a man infamous for betraying his own people.

Al-Mughirah did not convert to Islam out of conviction but rather to escape punishment after murdering and robbing the noblemen he served. [2]

The Murder of Utbah ibn Ghazwan

The marriage of Utbah to Azdah and his success in conquering southern Iraq and founding Basrah played a key role in his assassination.

Umar ibn al-Khattab and al-Mughirah ibn Shubah colluded:

- Umar summoned Utbah to return to Madina.

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[1] Al Maarif, P.288
[2] Serah Aalam al Nubala, 3/120

- Upon his arrival, al-Mughirah was appointed in his place as governor of Basrah.
- On his way back to Basrah, Utbah was assassinated mid-route and never made it back.

He was killed by the same Qurayshi party that had killed his father-in-law, al-Harith ibn Kaladah.

Utbah was part of Abu Bakrs wing, while Sad ibn Abi Waqqaṣ belonged to Umars.
Though Sad had once worked under Utbah in Basrah, tensions rose between them.

Umar supported Sad because of his Qurayshi origin, but Utbah reminded him that he too had Qurayshi ties.

In reality, neither Sad nor Utbah was Qurayshi:

- Sad was from Banu Udhrah [1]
- Utbah was from Qays Ilan, a Quraysh ally [2]

Still, political interests determined outcomes, and excuses about tribal lineage were often used to mask real motives.

Al-Mughirahs Involvement and the Revenge of al-Hariths Sons

After Utbahs assassination, al-Mughirah replaced him as governor and remained in power.

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[1] Tabqat ibn Saad, 7/5
[2] Tabqat ibn Saad, 7/5

The sons of al-Harith Nafi, Nufay (Abu Bakrah), and Ziyad sought revenge against al-Mughirah, who had betrayed his own people and played a role in Utbahs killing.

He had previously murdered a group from Thaqif while traveling with them and then fled to Madina, seeking refuge with the Prophet (Peace Be Upon Him).

Now, after conspiring in Utbahs death, his betrayal was complete.
He earned a reputation among his tribe and the Arabs as "the treacherous one".

The Scandal of Al-Mughirah in Basrah

To exact revenge, the sons of al-Harith sought evidence against al-Mughirah. They discovered that he had committed adultery with Umm Jamil in Basrah.

Witnesses:

- Nafi
- Nufay (Abu Bakrah)
- Ziyad
- Shibl ibn Mabad

They reported this to the people and barred him from leading congregational prayers.

Al-Mughirahs reputation plummeted in Basrah.

The Court Case in Madina

When the witnesses were summoned to testify in Madina, Umar the judge took the bench.

But Umar had a strong personal relationship with al-Mughirah, and the trial became a political event rooted in previous assassinations:

- Abu Bakr
- al-Harith ibn Kaladah
- Utbah ibn Ghazwan

Umar immediately suspected the witnesses, even before the trial started. To Abu Bakrah (Nufay), he said:

"O Allah, I seek refuge in You from the evil he brings!" [1]

Shocking actions followed:

- Al-Mughirah was allowed to carry a sword into the courtroom.
- He even raised it over the heads of the witnesses, intimidating them as they testified. [2]

As each witness gave testimony, he did so under threat of death.
Three witnesses testified to the adultery. When the fourth, Ziyad ibn Abihi, was called, Umar said:

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[1] Masalib al Arab, P.97
[2] Tabqat ibn Saad, 7/5

"A man from among the Prophets companions will not be stoned based on *your* testimony." [1]

Thus, the accusation collapsed due to one missing witness, and al-Mughirah escaped punishment.

Ziyads Testimony and Reward

Ziyad had confirmed his testimony multiple times in Basrah and had come to Madina specifically to deliver it. When Umar told him what he did, Ziyad responded:

"I heard a loud sound and saw him between her thighs under the same blanket but I dont know whether actual intercourse occurred or not." [2]

Because of this unclear statement, Umar did not convict al-Mughirah and instead appointed Ziyad as assistant governor of Basrah. [3]

Thus, the murders of Utbah ibn Ghazwan and al-Harith ibn Kaladah were connected to the assassination of Abu Bakr all part of the Qurayshi partys broader conspiracy of assassinations.

Shocking Facts About Abu Bakrs Assassination

The assassination of Abu Bakr happened in a highly suspicious and shadowy manner:

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[1] Masalib al Arab, P.164
[2] Masalib al Arab, P.164, Sanan al Behaqi, 8/253, Al Aghani, 14/147, Fatoh al Baldan, P.353
[3] Al Asabah, 1/580

- The killer of Abu Bakr was "unknown" according to the state.
- The killer of his physician (al-Harith ibn Kaladah) was also "unknown".
- The killer of Atab ibn Asid (governor of Makkah) was likewise "unknown".
- All three were killed on the same day!
- The scribe of Abu Bakrs will was Uthman ibn Affan.
- The will had no witnesses.
- Uthman, accused of forging the will and killing Abu Bakr, was later killed by a fatwa from Aisha (daughter of Abu Bakr), and by Abu Bakrs sons Muhammad and Abd al-Rahman, and his cousin Talhah ibn Abd Allah.
- Abu Bakr was buried at night, with no public funeral.
- The state banned mourning ceremonies for him.
- Uthman became caliph after Umar, despite being accused of both murdering Abu Bakr and forging his will.

The Betrayal of Muhammad ibn Abi Bakr

Uthman deceived Muhammad ibn Abi Bakr publicly:

- He pledged before the Muslims to remove Abd Allah ibn Abi Sarh as governor of Egypt.

- But he secretly sent his servant to instruct Ibn Abi Sarh to remain in office and kill Muhammad bin Abi Bakr and his companions. [1]

Consequences of Abu Bakrs Assassination

- Paved the way for Umars assassination.
- Increased cooperation between the Jews and the Qurayshi party.
- Abu Bakrs family took revenge on Uthman.
- Ali ibn Abi Taiib (a.s) was eventually assassinated.
- The Umayyads avenged the death of Uthman by killing Muhammad, Abd al-Rahman, Aisha, and Talhah.
- The sanctity of the caliphate collapsed, enabling *Muawiyah* to seize power.

Who Was Really in Control?

Some reports suggest Umar was in command during Abu Bakrs caliphate:

- Abu Bakr said of Umar: “Hes the one who led me to destruction.” [2]
- He also said: “I have a devil that deceives me.” [3]

Examples:

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[1] Al kamil fi Tarekh, 3/168,169
[2] Al Nihaya, P/159
[3] Tarekh Tabri, 2/460, Al Imamah wal Siyasah, 1/16, Tarekh al Khulafa, P.71

- He agreed with Umar to dismiss Khalid ibn Said from leading the army in Sham.
- Anas ibn Malik said he saw Umar forcefully push Abu Bakr to the pulpit. [1]
- When Abu Bakr gifted lands to Uyaynah ibn Hiṣn and al-Aqra ibn Habis, they went to Umar to confirm it. Umar spat on the document and tore it up.
- They complained to Abu Bakr: "We dont know whos the caliph you or Umar."
  Abu Bakr replied: "He is. Had he wished, he could have been." [2]

Other reports support Abu Bakrs leadership:

- Umar said of the Saqifah event: "He tricked me, and I tricked him." [3]
- Abu Bakr told Umar: "Enough, O Umar." [4]
- He refused Umars request to kill Khalid ibn al-Walid after his immoral actions and the killing of Malik ibn Nuwayrah. [5]
- He refused to kill Sad ibn Ubadah at Saqifah. [6]

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[1] Al Maghzai al Nabwiyah, P.133
[2] Al Ashabah, 1/56. Kanz al Ummal, 10/290
[3] Nahj al Balagah, Abi al Hadid, 2/31-34
[4] Al Malal wal Nahal, 1/24
[5] Tarekh Yaqoobi, 2/110
[6] Tarekh Tabri, 2/459

- He refused to kill Ali ibn Abi Taiib (a.s) after the Saqifah events. [1]
- He removed Umar from leading hajj and appointed his rival Atab ibn Asid instead.

Abu Bakr filled government posts with his supporters, showing he retained control although Umar was more aggressive and cunning, a trait al-Mughirah ibn Shubah famously praised.

The Qurayshi Jewish Alliance

Noteworthy elements in this alliance:

- Some leaders were of Jewish origin, with Qurayshi political affiliations.
- The Jewish faction supported the Umayyad-Sufyanid line (descendants of Abu Sufyan).
- Cooperation with Jews intensified during the reigns of Umar, Uthman, and *Muawiyah*.
- Kab al-Ahbar, a Jewish convert, became influential in choosing Uthman and later *Muawiyah* as caliphs.
- The state blamed Jews for Abu Bakrs murder, but the truth is they prepared the poison, which was then used by the conspirators to kill Abu Bakr, his doctor, and his governor.

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[1] Al Imamah wal Siyasah, 1/11

- Jewish expertise in poison-making was unmatched and undeniable.

Uthman ibn Affans Track Record

To understand how Uthman could commit assassination, his personal history must be examined:

- Did not fight at Badr. [1]
- Fled from the battle of Uhud. [2]
- Skipped the Bayat al-Ridwan.
- Hid a Makkan soldier (*Muawiyah* ibn al-Mughirah) during Uhud the Prophet (Peace Be Upon Him) later had him killed after revelation from Jibril. [3]
- During the Conquest of Makkah, hid Abd Allah ibn Abi Sarh despite the Prophets command to kill him. [4]
- Allegedly killed Ruqayyah, the Prophets adopted daughter, and the Prophet cursed him five times. [5]

At the Prophets death:

- Uthman was among those who called him delusional.

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[1] Shazat al Zahab, 1/246
[2] Tarekh ibn Al Warah, 1/111
[3] Tarekh Madina al Munawara, 3/1033, Tafsir ibn Kasir, 1/321, Masalib al Arab, P.182
[4] Serah al halbiya, 2/260, Al Ansab al Ashraf, 1/337,338
[5] Fatoh al Baldan, P.54, Tarekh Abi al Fida, 1/206

- With Umar, he prevented the burial of the Prophet (Peace Be Upon Him), claiming he had ascended like Jesus or Moses. [1]
- When he saw the Prophets body, he denied his death.[2]

During his caliphate:

- Exiled Abu Dharr al-Ghifari to the desert leading to his death. [3]
- Ordered his servant to beat Abd Allah ibn Masud, causing internal injuries that killed him. [4]
- Allegedly assassinated Abd al-Rahman ibn Awf, his designated successor. [5]
- Pardoned Ubayd Allah ibn Umar, who had murdered multiple innocent Muslims. [6]
- Beat Ammar ibn Yasir, tearing his abdomen. [7]

He broke his promise to Muhammad ibn Abi Bakr and the people of Egypt by secretly ordering his servant to instruct Ibn Abi Sarh to kill them. [8]

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[1] Sirat al Mustaqeem, Vol.3, Chapter.12, P.34
[2] Al Usmania, P.79
[3] Al Usmania, P.79
[4] Tarekh Abi al Fida, 1/333
[5] Tarekh Yaqoobi, 2/170
[6] Bihar al Anwar, 28/296
[7] Tarekh Yaqoobi, 2/161
[8] Al Imamah wal Siyasah, 1/33

These acts showed his capacity for manipulation, forgery, and assassination.

Why Was Uthman Killed?

Uthmans role in:

- The assassination of Abu Bakr,
- The attempted assassination of Muhammad ibn Abi Bakr,

triggered the wrath of Banu Taym, especially Abu Bakrs family.

Aishas Fatwa and the Assassination of Uthman

In response to Uthman ibn Affans actions, Aisha issued a legal opinion (fatwa) permitting his killing, legitimizing the shedding of his blood.
To this, al-Mughirah ibn Shubah responded:

"You are the one who killed Uthman." [1]

Muhammad and Abd al-Rahman, sons of Abu Bakr, along with their cousin Talhah ibn Abd Allah, resolved to assassinate Uthman.
It is narrated:

“The harshest opposition to Uthman came from the family of Abu Bakr.” [2]

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[1] Al Kamil fi Tarekh, 3/168,169
[2] Al Aqad al Farid, 4/277

Al-Tabari said:

“Aisha was the first to incite against him.” [1]

This was aided by a general atmosphere of anger toward Uthman over his financial, political, judicial, and administrative decisions. [2]

Thus, the family of Abu Bakr exacted their revenge through Aishas fatwa and by carrying out the assassination.

Her famous declaration weakened Uthmans status and credibility, and contributed to his downfall. In retaliation, Uthman reduced Aishas financial stipend. [3]

Aishas fatwa included a severe accusation: she declared Uthman a Jew, saying:

The Prophet (Peace Be Upon Him) named him Nathal the Jew, thus issuing the ruling:
Kill Nathal, for he has apostatized. [4]

She and Hafsah both told him:

The Prophet (Peace Be Upon Him) named you *Nathal*, in comparison to *Nathal* the Jew. [5]

This statement gained traction among the Companions and Muslims at large, who believed her narration, and many

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[1] Ansab al Ashraf, 5/68
[2] Tarekh Tabri, 5/172
[3] Tarekh Abi al Fida, 1/333, Al Aqad al Farid, 4/267
[4] Tarekh Yaqoobi, 2/132, Tarekh Asam, P.155
[5] Tarekh Tabri, Al Kamil fi Tarekh, 3/206

participated in the assassination.
They even buried Uthman in a Jewish graveyard (Hush Kawkab). [1]

It was also reported that Uthman considered converting to Judaism after fleeing from the battle of Uhud. [2]

Other Controversial Acts of Uthman

- He gave 100,000 dirhams to Abbas ibn Rabiah, a former business partner from the pre-Islamic period. [3]
- He handed over the charitable endowments of Muzaynah to Kab ibn Malik, who had once disobeyed the Prophet (Peace Be Upon Him) during the expedition of Tabuk. [4]

Revolt in Egypt

When Muhammad ibn Abi Hudhayfah (from Banu Umayyah) joined Muhammad ibn Abi Bakr in the Egyptian uprising against Abd Allah ibn Abi Sarh, he denounced Uthman and Ibn Abi Sarh saying:

"He appointed a man whose blood the Prophet (Peace Be Upon Him) made lawful..."

In response, Uthman sent Muhammad ibn Abi Hudhayfah thirty thousand dirhams and a camel with a robe, but the

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[1] Sirat al Mustaqeem, Vol.3, Chapter.12, P. 30
[2] Tabqat ibn Saad, 3/78,79, Al Aqad al Farid, 4/270
[3] Tafsir ibn Kasir, 2/68, Tafsir al Khazan, 1/503, Tafsir Dur al Mansoor, 2/291
[4] Tarekh Tabri, 3/432

latter rejected it.
He placed the money and the camels clothing in the mosque and announced:

“O Muslims! Do you not see how Uthman tries to bribe me away from my religion?!”

The Egyptians honored him even more and gave him their allegiance. [1]

Rumors About Uthmans Wives

Some claimed that Uthmans two wives, said to be daughters of Khadijah, were not daughters of the Prophet (Peace Be Upon Him). [2]

Chain of Assassinations

- Abu Bakr was killed by Umar and Uthman.
- Umar was killed by the Umayyads. [3]
- Uthman was killed by the family of Abu Bakr.

This fulfills the Prophets (Peace Be Upon Him) statement:

“You will follow me in succession, destroying one another.” [4]

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[1] Tarekh Tabri, 3/452
[2] Al Kamil fi Tarekh, 3/365
[3] According to one view, they were the ones who facilitated the arrival of Abu Lulu al-Farisi to Medina to kill Umar.
[4] Tabqat ibn Saad, 2/193

The Assassination of Aisha (Year 58 AH)

During *Muawiyah*s visit to Madina to take allegiance for his son Yazid, many Companions objected due to Yazids impiety and ignorance.

Muawiyah decided to take revenge especially against those responsible for Uthmans death and ordered the secret assassination of both Abd al-Rahman and his sister Aisha.

- Abd al-Rahman was allegedly poisoned, or even buried alive, or perhaps both. [1]
- Aisha was killed by digging a hidden pit, which she fell into and died. [2]

She had publicly protested against *Muawiyah* for killing her brother and clashed with Marwan ibn al-Hakam, *Muawiyah*s governor.

Thus, *Muawiyah* had her killed, reuniting her in death with her brothers Muhammad and Abd al-Rahman in the year 58 AH.

Ibn Kathir stated in *al-Bidayah wa al-Nihayah* that Aisha and Abd al-Rahman died in the same year. [3]

Aisha died at age 67. [4]

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[1] Al Bidayah wal Nihayah, 8/123, Al Mustadrik, 3/476
[2] Kitab Habin al SairP.425
[3] Al Bidayah wal Nihayah, 8/96
[4] Al Bidayah wal Nihayah, 8/101

Her Final Words and Burial

As *Muawiyah* sought allegiance for Yazid, Aisha publicly objected. She said:

"Did any elder ever request allegiance for his son?"[1]

Muawiyah replied: "No."

She asked: "Then whom are you following?"

He was humiliated by this. Not long after, he had a pit prepared, into which she fell and died. [2]

Abd Allah ibn al-Zubayr later said sarcastically:

"The donkey took Umm Amr away may neither the donkey return, nor she!" [3]

Abu Said al-Arabi said in his *Mujam*:

"She miscarried from the Prophet (Peace Be Upon Him), and was ordered to be buried at night." [4]

Muawiyah banned public mourning for her

Ibn Khallikan wrote:

"She died during *Muawiyah*s caliphate in 58 AH at age 67 and was buried in al-Baqi.
When Ibn Umar wept for her, *Muawiyah* who was in Madina

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[1] That is, did Abu Bakr and Umar make bequests (wills) for their sons?
[2] Sirat al Mustaqeem, Vol.3, Chapter.12, P.45
[3] Sirat al Mustaqeem, Vol.3, Chapter.12, P.46
[4] Al Muajam, Tehzib al Tehzib, 10/489

said: Are you crying over a woman?
He replied: The children of Umm al-Muminin cry for her but those who are not her sons, do not." [1]

This conversation reveals *Muawiyah*s mockery, and Ibn Umars implicit accusation that *Muawiyah* had killed Aisha and was unworthy to be called her son.

Night Burial of Aisha

Aisha was buried at night, just like her father Abu Bakr both without public funerals. [2]

This was a great tragedy for the Banu Taym the entire family of Abu Bakr was denied public burial:

- Abu Bakr was buried at night.
- Aisha was buried at night.
- Abd al-Rahman was buried alive. [3]
- Muhammad ibn Abi Bakrs body was burned. [4]

The Assassination of Talhah ibn Abd Allah at the Battle of Jamal

Talhah ibn Abd Allah was murdered in the middle of the battlefield, treacherously. [5]

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[1] Wafiat ibn Khalqan, 3/16
[2] Tabqat ibn Saad, 8/77
[3] Tabqat ibn Saad, 3/207
[4] Al Mustadrik, 3/476
[5] Tarekh Damishq

Talhah was known to be extremely hostile toward Uthman, even to the point of denying him water and participating in his killing.

Al-Mughirah said:

“The harshest person toward Uthman was Talhah.” [1]

After Talhah took part in the assassination of Uthman, the Umayyads resolved to avenge him.

When Aisha mobilized her army to Basra demanding vengeance for Uthmans blood, Said ibn al-Aṣ (an Umayyad) said:

“Our revenge lies with these three: Aisha, Talhah, and al-Zubayr.”

Despite their stance and war against Ali (a.s) in the name of Uthmans blood, it did not benefit them. The Umayyads were determined to settle the score, and during the Battle of Jamal, Marwan ibn al-Hakam found the opportunity to kill Talhah and did so. [2]

Ibn Kathir wrote:

“Marwan ibn al-Hakam assassinated him by shooting an arrow into his knee.” [3]

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[1] Al Maarif, P.229
[2] Al Maarif, P.228
[3] Al Aqad al Farid, 4/280

The Death of Abd al-Rahman ibn Abi Bakr – 58 AH

Abd al-Rahman was killed between Makkah and Madina, much like Talib ibn Abi Talib. [1]
He was also likened to Malik al-Ashtar, whom *Muawiyah* killed en route to Egypt. [2]

Abd al-Rahman was killed after rejecting *Muawiyah*s bribe of 100,000 dirhams to pledge allegiance to Yazid, saying:

"I will not sell my religion for my worldly life. This is like Heraclius, every time one dies, another takes his place!"

In response, Marwan said:

"This is the one about whom God revealed: He who says to his parents: Fie upon you!"

Aisha replied:

"By God, you lie! That was not revealed about him, but the Prophet (Peace Be Upon Him) cursed Abu Marwan and Marwan while he was still in his loins." [3]

Ibn Kathir also recorded that when they demanded Abd al-Rahmans pledge to Yazid, he said:

"Youve turned it into a Heraclean and Persian monarchy!"

Marwan told him to be silent, saying:

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[1] Al Maarif, P.229
[2] Al Nihayah, 8/282
[3] Tarekh Tabri

“Youre the one God meant in: Fie upon you, do you promise me resurrection?” [1]

Aisha responded:

“God did not reveal anything about us in the Quran!”

Then she sent a stern letter to Marwan rebuking and blaming him, reminding him of what the Prophet (Peace Be Upon Him) had said against him and his father. [2]

Shortly thereafter, Abd al-Rahman died suddenly before reaching Makkah and before pledging allegiance to Yazid. [3]

Muawiyahs Ingratitude Toward Abu Bakr

Muawiyah showed no gratitude for Abu Bakrs favor, even though Abu Bakr had appointed *Muawiyah*s brothers, Yazid and Utbah, as governors in Sham and Taif. *Muawiyah* killed three of Abu Bakrs sons in Egypt and Hijaz!

Abu Zurah al-Dimashqi wrote:

“Abd al-Rahman ibn Abi Bakr died after *Muawiyah* returned from his journey to Madina, where he had come to demand allegiance from: Abd Allah ibn Umar, Abd Allah ibn al-Zubayr, and Abd al-Rahman ibn Abi Bakr.” [4]

So Abd al-Rahman was one of the targets on *Muawiyah*s assassination list during that visit.

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[1] Marooj al Zahab, 2/139, Tarekh Yaqoobi, 2/139
[2] Tarekh ibn Athir, 3/199, Al Nihayah, 8/96
[3] Al Nihayah, 8/96
[4] Al Istiab, 3/393, Usad al Ghabah, 3/306

Al-Hakim reported in *al-Mustadrak*:

"*Muawiyah* killed Sad ibn Abi Waqqas and Abd al-Rahman ibn Khalid ibn al-Walid."
Its also likely that the Umayyads buried Abd al-Rahman alive.[1]

The Assassination of Abu Ubaydah ibn al-Jarrah

Abu Ubaydah ibn al-Jarrah, from the Fahri tribe, was one of the early Companions who migrated to Madina. He was considered a key figure in the Qurayshi party, alongside Abu Bakr and Umar. [2]

He was called "al-Amin" (the trustworthy) because he kept the secrets of the Qurayshi alliance.
They used to say:

"Every nation has a trustworthy man. The trustworthy one of this nation is Abu Ubaydah ibn al-Jarrah." [3]

He was the one who left Umar at al-Saqifah and helped secure the pledge for Abu Bakr an action that enraged Umar.

The original plan was for the caliphate to rotate among Abu Bakr, then Umar, then Abu Ubaydah. This was made evident in narrations promoted by the Qurayshi party, such as:

"I asked Aisha: Who was the most beloved Companion to the Prophet (Peace Be Upon Him)?
She said: Abu Bakr.

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[1] Tarekh abi Zarah, P/298, H. 1668, Marooj al Zahab, 2/139, Tarekh Yaqoobi, 2/139
[2] He was tall, thin, stooped (with a hunched back), and his face was lean and bony.
[3] Sanan Tirmazi, 3/221

I asked: Then who?
She said: Umar.
I asked: Then who?
She said: Abu Ubaydah ibn al-Jarrah.
I asked: Then who?
She remained silent." [1]

Also from Abu Hurayrah:

"The Prophet (Peace Be Upon Him) said: What an excellent man is Abu Bakr, what an excellent man is Umar, what an excellent man is Abu Ubaydah ibn al-Jarrah." [2]

Note: There was no mention of Uthman ibn Affan in these party-narrated hadiths, nor was he originally included in the succession plan.

The Banu Umayyah opposed this structure and intervened to secure a share of the caliphate for themselves.

They noticed Abu Bakrs insistence on Abu Ubaydah, especially since he was the commander of the armies in Sham.

This insistence became one of the major reasons for Abu Bakrs assassination.

A plan was devised to kill Abu Bakr, sideline Abu Ubaydah from the caliphate, and install Uthman ibn Affan instead.

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[1] Sanan Tirmazi, 3/222, Sanan ibn Majah, P.102
[2] Sanan Tirmazi, 3/222

Indeed, this plan was executed, Abu Ubaydah was removed, and Uthman became the political heir of Umar.

At that point, the Umayyads encountered an obstacle in the form of fabricated hadiths that emphasized the succession and superiority of Abu Bakr, Umar, and Abu Ubaydah ibn al-Jarrah.

So, the Umayyads rolled up their sleeves and began inventing new hadiths that promoted the succession and superiority of Abu Bakr, Umar, and Uthman.

Among the many fabricated traditions was one attributed to Aisha:

“Aisha said: The Messenger of God (Peace Be Upon Him) was lying in my house with his thigh or shin uncovered. Abu Bakr asked for permission to enter, and he permitted him while he remained in that state and spoke to him. Then Umar asked for permission, and he permitted him while still in that state and spoke to him.

Then Uthman asked for permission, and the Prophet (Peace Be Upon Him) sat up and adjusted his clothing.

When Uthman left, I said: Abu Bakr entered and you didnt stir, nor did you care. Umar entered and you didnt stir, nor did you care. But when Uthman entered, you sat up and adjusted your clothing?

He said: Shall I not be shy of a man whom even the angels are shy of?" [1]

This narration bears an Umayyad tone and simultaneously offends the Prophet (Peace Be Upon Him) as well as Abu Bakr and Umar.

Another hadith attributed to al-Ashari narrates:

"While the Prophet (Peace Be Upon Him) was in one of the gardens of Madina, leaning on a stick between water and mud, a man asked to enter. The Prophet said: Open [the gate] and give him glad tidings of Paradise.

It was Abu Bakr, so I opened and gave him the glad tidings. Then another man asked to enter. The Prophet said: Open and give him glad tidings of Paradise.

It was Umar, so I did the same.
Then a third man asked to enter. The Prophet sat up and said: Open and give him glad tidings of Paradise after a trial that will befall him.
It was Uthman." [2]

And it was also said:

"We used to say, while the Prophet (Peace Be Upon Him) was alive: Abu Bakr, then Umar, then Uthman." [3]

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[1] Sanan Muslim, 4/1866, H.2402
[2] Sanan Muslim, 4/1867, H.2403, Sanan Tirmazi, 3/211, H.2927-3976
[3] Sanan Tirmazi, 3/210, H.2924-3972

The Fall of Abu Ubaydah ibn al-Jarrah

When Umar ibn al-Khattab came to power and Abu Bakr was killed, the tide turned against Abu Ubaydah ibn al-Jarrah.

He was no longer favored by the state, and during those days, he was killed by the ruling regime, along with others from the opposition group in Sham.

It became apparent that there was an agreement between Umar and the Umayyads to exclude Abu Ubaydah from the caliphate and the governorship of Sham in favor of Uthman ibn Affan and *Muawiyah* ibn Abi Sufyan.

Despite having orchestrated the succession of Abu Bakr at Saqifah, Abu Ubaydah lost everything, including any claim to the caliphate.

It is said that *Muawiyah*, while serving as governor of Sham under Umar, killed Bilal and Abu Ubaydah ibn al-Jarrah and their companions.

Al-Waqidi, Amr ibn Ali, al-Barqi, and Muhammad ibn Ishaq all state:

"Bilal died in 20 AH due to the plague of Amwas in Aleppo." [1] In the same year, Muadh ibn Jabal also died at the age of 38. [2] Abu Ubaydah died in Fihl in the Jordan Valley. [3]

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[1] Usad al Gabah, 1/245, 1/197
[2] Usad al Gabah, 5/197
[3] Tarekh abi Zarah, P.301

When tensions between Umar and Abu Ubaydah increased due to the latters exclusion from the caliphate and his demotion, Abd al-Rahman ibn Awf narrated the following hadith:

“The Messenger of God (Peace Be Upon Him) said: If you hear of a plague in a land, do not enter it; and if it occurs in a land you are already in, do not flee from it.”
So Umar turned back to Madina.
(This narration is found in both al-Bukhari and Muslim.)

But the fabrication of this hadith is apparent, since neither Abu Ubaydah nor his followers in Sham were ever aware of it, nor was Umar or his delegation a clear indication of later interpolation.

Also, reason and logic do not accept that the Prophet (Peace Be Upon Him) would oblige people to remain in a city plagued by disease!

Through this hadith, Abd al-Rahman ibn Awf was able to rescue Umar and further isolate Abu Ubaydah from the caliphate.

Eventually, Abu Ubaydah was removed from governorship, and Uthman and Abd al-Rahman ibn Awf took his place as top candidates.

After returning from Sham, Umar dismissed Abu Ubaydah and appointed *Muawiyah* in his stead. [1]

Shortly thereafter, Abu Ubaydah died in Fihl, in the Jordan Valley, stripped of all power and authority.

The Umayyads had similarly killed al-Walid ibn Utbah ibn Abi Sufyan and blamed it on the plague.

Abu Ubaydah had separated himself from Umar and his circle while they were on pilgrimage, seeking refuge from their atmosphere.

Al-Bayhaqi narrated from Khuwat ibn Jubayr:

"We went on Hajj with Umar ibn al-Khattab, and among us were Abu Ubaydah and Abd al-Rahman ibn Awf.
The people said: Sing to us, O Khuwat!
So I sang. They said: Sing us verses from the poetry of Dirar.
Umar said: Silence your tongue, Khuwat, for the night is sacred.
Abu Ubaydah said: Let us go to a man whom I hope is no worse than Umar.
So I withdrew with Abu Ubaydah, and we stayed away until we prayed Fajr." [2]

Because of this falling out, Abu Yala ibn Umar ibn al-Jarrah, the nephew of Abu Ubaydah, became opposed to the Qurayshi

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[1] Tarekh Tabri, 3/165
[2] Sanan al Kubra, 5/69

party, and Imam Ali (a.s.) appointed him as the vanguard commander at the Battle of Jamal. [1]

Alhamdulillah by the grace of Allah Almighty the translation is completed on 28 th of Muharram 1447 A.H 24th July 2025.

[1] Al Kamil fi Tarekh, 3/204